

THE
PHILOSOPHY OF LIFE.
AN ESSAY,

BY

ROBERT M. GOODMAN.

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A mighty maze, but not without a PLAN."

MARIETTA, GEORGIA:

1863.

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"Deliver us from Evil—for THINE is the KINGDOM, the
POWER and the GLORY, forever. Amen."

INTRODUCTION

SOCRATES recognized, and respected, the Religious sentiment which sustained the Mythology of his Countrymen, and was too wise to assail the FORM of expression the sentiment had assumed. ST. PAUL said to the Athenians, "I found an altar with this inscription: "To THE UNKNOWN GOD." Whom, therefore, ye ignorantly worship, HIM declare I unto you."

A higher, can only be permanently substituted for a lower, FORM, when founded upon higher mental development. The attempt was made to give France democratic institutions. It failed, from the absence of popular mental development adapted to such institutions. The overthrow of the Catholic Worship, and the attempt to substitute a crude philosophy, failed for the same reason. The people did not understand the philosophy and could not live without a Religion. To those opposed to the restoration of the popular religion, Napoleon said: "You are deceived; the clergy exist, and ever will exist, as long as the people are IMBUED with a religious spirit and that disposition is PERMANENT in the human heart. We have seen republics and democracies; history has many examples of such governments to exhibit; but none of a State without an established worship." He conceived not only the NECESSITY of some FORM of Religious worship, but, restored to the French, the POPULAR form of Religion, clearly perceiving that any other would be as little understood by them as the new truth of ONE SUPREME BEING, given by Socrates, was by the Greeks.

But, while it is irrational to attempt to impair popular faith in the chosen form of Religion, we must not, cannot, forget, that mind is progressive in development—that it is slowly, but continually, casting off the prejudices and varying the character, of the most enlightened forms of the religious sentiment.—The mental development, of one age, often finds presented, a wider range of thought, than the preceding, and rejects opinions, formerly received as unquestioned truths, and discovers, in the truths of the past, indications of higher future development.

Inquiry, therefore, controlled by REASON, should be unfettered by PREJUDICE. On this subject we may adopt the clear statement in the "Essay on the Human Understanding: "

"In propositions then, whose certainty is built upon the clear perception, attained either by immediate intuition, as in self-evident propositions, or by evident deduction of reason in demonstrations, we need not the assistance of revelation, as necessary to gain our assent, and introduce them into our minds. Because the natural ways of knowledge could settle them there, or had done it already; which is the greatest assurance we can have of anything, unless where God immediately reveals it to us; and there too our assurance can be no greater than our knowledge is, that it is a *Revelation* from God. But yet nothing, I think, can, under that title, shake or overrule plain knowledge; or rationally prevail with any man to admit for true, in direct contradiction to the clear evidence of his own understanding. For since no evidence of our faculties, by which we receive such *revelations*, can exceed, if equal, the certainty of our intuitive knowledge, we can never receive for a truth anything that is directly contrary to our clear and distinct knowledge. In such propositions, therefore, it will be vain to urge them as a matter of *faith*. They cannot move our assent, under that or any other title whatever. For *faith* can never convince us of any thing that contradicts our knowledge. Because though *faith* be founded on the testimony of God (who cannot lie) revealing any proposition to us; yet we cannot have an assurance of the truth of its being a divine revelation, greater than our own knowledge: since the whole strength of the certainty depends upon our knowledge that God revealed it, will always have this objection hanging to it, viz: that we cannot tell how to conceive that to come from God, the bountiful Author of our being, which if received for true, must overturn all the principles and foundations of knowledge he has given us, render all our faculties useless, wholly destroy the most excellent part of his workmanship, our understanding; and put a man in a condition, wherein he will have less light, less conduct than the beast that perisheth."

Such authority has not been appealed to with a view of showing that the false and true, of ALL moral questions, must be determined by REASON; but to sanction the employment of that faculty of the mind in the investigation of causes affecting the phenomena of life—in combining such truths as will exhibit more clearly the WISDOM of Providence and to give the assurance of KNOWLEDGE to the HOPE of immortal happiness.

There is no system of Theology in harmony with the conception of the INFINITE Power, Wisdom and Goodness, of God—none recognizing harmony in the Source of life and in its Phenomena, and the inquiry ever comes home to us "Is the moral government of God and the nature of MAN to appear forever discordant? Is Man forever to appear at war with himself and

the Providence under which he lives? CAN no explanation be given so conclusive, that reason cannot doubt the INFINITE Wisdom, Power and Goodness of God, as displayed in the Creation?

LIFE, with the great bulk of mankind, as with the animals around us, is a scene of the present. Human reason has seldom, and never with complete satisfaction, connected the PRESENT with the FUTURE of the mind. Not until recently has science given to the grasp of intellect the history of the PAST to decipher the enigma of the PRESENT and to throw around the FUTURE an array of light, which leaves, in the explanation of the great purpose of life, but little to conjecture. To raise the mind to this high plane of thought—to read with an honest and appreciative mind the truths of physical science and the history of human life; to realize as the enlightened mind must, the evidences of a great purpose throughout this whole history, physical and moral, which forever controls the PRESENT with reference to high purposes in the FUTURE, is to bring the conceptions of the mind in harmony with Providence and to give it that serene happiness, confidence, reliance, devotion, which he alone can feel who “justifies the ways of God to man.”

To such contemplations the truths of the following pages unerringly lead. From all the sources of human knowledge facts may be abundantly adduced to show that PROGRESS is the paramount law of nature; and equally as clearly may be established the truth of man's *subordination* to that law.

“If” said Wallaston, “there is a Supreme Being, upon whom the existence of the world depends; and nothing *can* be in it but what he either causes or permits to be; then to own things to be *as they are* is to own what he causes, or at least permits to be caused or permitted; and this is to take things *as he gives them*, to go into His constitution of the world, and to submit to His will, revealed in the book of nature.”

“I desire that I may not be misunderstood in respect to the actings of wicked men. I do not say, it is agreeable to the will of God that what is *ill* done by them should be *so* done; i. e.—that they should use their liberty ill: but I say, when they have

done this and committed some evil, it is agreeable to His will, that he should allow it to have been committed."

While these pages were passing through the press the writer perused for the first time the interesting work of Dr. Comb on the "Constitution of Man." He disclaims in that work an important subject explained in these pages as "beyond the limits of the human understanding." He says :

"The view now presented makes no attempt to explain why pain or evil exists, because I consider this inquiry to *surpass the limits of the human understanding*. It offers an explanation, however, of the *use* which pain serves—that of enforcing obedience to the natural laws."

"These laws are physical and intellectual. If *progress* is a law of matter and mind, then that which serves the *purpose* or *use* of urging forward this progress, furnishes its own answer as to why it exists, being *essential* to and inseparable from a *progressive* creation."

These pages have been printed in the midst of civil revolution and under many disadvantages. But a limited number of copies have been issued with a view of eliciting, from the minds in the South of enlightened views, if the work should be deemed worthy, a careful and honest examination of the great subjects involved. Perhaps at a future day, the philosophy thus submitted to the reflecting mind, may be presented in a form more elaborate and intelligible. But, be this as it may. The writer has, he thinks, only anticipated in conception, a recognition of general principles, to which the combinations of art, science and philosophy, will sooner or later compel the assent of all intelligent minds.

CHAPTER I.

INSPIRATION.

ALL TRUTH, whether intuitive or demonstrative; whether evolved from the native vigor of the mind, or, resulting from cultivated intellect: whether laboriously discovered in exploring the principles of matter or mind, or found in the contemplation of the Attributes of God,—is Inspiration and comes from God.* Galileo—Columbus—Newton, were inspired with great truths. It was inspiration which enabled SOCRATES to teach his friends a just conception of GOD—PLATO to say that the Soul emanated from GOD—and JESUS to teach us that GOD is our FATHER, a name dear to the human heart, expressive at once of origin, and Love UNBOUNDED as the Infinite nature of its source.

It was by Inspiration that all truth has been discovered whether in Science, Philosophy, Morals or Religion. It is not meant that in any instance there has been miraculous inspiration, contrary to, or above, the general laws of nature; but simply, that GOD has so organized the human mind, as to enable it, in the progress of life, to discover new Truths.

It is not material to the subject, to determine, whether the SOURCE of Life acts through laws which constitute the forms of vital manifestation; or, whether His Spirit is immediately present in all forms. Whether it is through the medium of laws controlling the organization of matter and mind, or from the immediate, informing presence of the DIVINE MIND, it is equally true that our JUST conceptions flow from God.†

* The genuine dictate of our natural faculties is the voice of God, no less than what he reveals from Heaven.—*Reid's Works*.

† According to the German Philosophers, God is conceived as the absolute and original Being revealing himself variously in outward nature and

The human mind is the ultimate result of Earthly organization and differs from other forms only in character and degree of excellence. All forms, in their order, reflect the qualities of Creative Intelligence. Design is manifested in all the works of Nature. Order, harmony, and, adaptation to the support of vegetable life, are manifest purposes in the organization of matter. Reproduction and the support of animal nature are purposes of vegetable life. Increase and physical enjoyment are purposes manifested in animal organization.

In each department of nature there are apparent irregularities—apparent defects in the expression. Matter is sometimes convulsed with violence; vegetation subjected to adverse influences and animal natures unhappy; but, the design—paramount to all disaster—accomplishes its purpose and vindicates the Wisdom and Goodness of God.

It is the higher province of the human mind not only to take cognizance of these expressions in animated nature, but to reflect upon its own laws, analyze its own powers, and to strive to discover the meaning of all these wonderful phenomena. In all ages and climes, this DIVINE INSTINCT of the human mind, however thwarted,* has sought the Good, the Beautiful, the True; to discover its source—comprehend its character, and to explore its destiny. Here and there, in the long ages, brilliant lights have shot athwart the mental sky, dispersing the clouds of error and illustrating the energy of this Divine Instinct—an instinct of exhaustless energy—one that can never cease to prosecute the discovery of Truth;—never Rest, while anything remains UNKNOWN of man, of nature, or of God.

in human intelligence and freedom. It is not easy to see how pantheism, in this sense, differs from the Christian view of God, as expressed in the sublime language of St. Paul, "In whom we live and move and have our being."—*Brande*.

* "One great object," says Hallam, "that most of the Schoolmen had in view was to establish the principles of natural theology by abstract reasoning. * But all discovery of truth by means of such controversy was rendered hopeless by two insurmountable obstacles: (the authority of Aristotle and the Church.) * After three or four hundred years the Scholastics had not untied a single knot, nor added one unequivocal truth to the domain of philosophy. * How different is the state of genuine philosophy, the zeal for which will never wear out by length of time or change of fashion, because the inquirer, unrestrained by authority, is perpetually cheered by the discovery of truth in researches which the boundless riches of nature seem to render indefinitely progressive.—*Middle Ages*, p's. 527 '8.

CHAPTER II.

GOOD AND EVIL.

The origin of Evil has been the problem of life. In attempting a solution of the enigma, Egypt laid the foundation of the system of Mythology which, subsequently, peopled the Universe with imaginary Gods; and Persia, originated the conception of a Good and Evil Deity, reigning over a divided and antagonist world. The conception of ONE God, Infinitely WISE, POWERFUL and GOOD, has ever seemed incompatible with the existence of evil. CAN all the phenomena of nature be reconciled, by man, with such attributes of the Creator?

The Universality of Evil.

Evil is *universal*. All nature, animate and inanimate, labors with ILL. We shudder at the rocking of the Earthquake—dread the presence of malaria—shrink from the venomous reptile—constantly grieve at the recurrence of error and mourn or abhor the extremes of vice:

—————“Death, Decay,
Earthquake, and Blight and want, and madness pale,
Winged and Wan disease.”

Evil is universally diffused—everywhere an incident of the creation.

Its Origin the Problem of all Ages.

Whence this evil? has been the great problem of all ages.—Philosophy and Religion, recognizing its existence, have assumed that the Creation is not what it was originally *designed* to be—that the *design* has been *perverted*, through *subordinate* agencies.

It is the object of this Chapter to show that the original *design*, as traced in the history of the Creation, abundantly demonstrates that there has been no perversion, and that this view of the Creation accords with our highest conceptions of the Infinite Power, Wisdom and Goodness of God.

The Solution.

In undertaking to judge the Providence of God, as displayed in the Creation, the Wisdom and Goodness of that Providence

cannot be brought into question by what *we* regard as *evil*—simply from the fact that our minds are finite and employed in immediate effects or causes; while His Providence comprehends all things. We can only, rationally, look at the Creation, as it is, and glean, if we can, from its history and character, such truths, as exhibit its wisdom *as a whole*.

Among these truths are prominent two which admit of no doubt. The *Beginning* of the Creation—and its constant *Progress*. These truths, alone, while they display the character of the Creation, if we maturely reflect upon them, fully exhibit the *origin* of what we call evil as constituent and *essential* to it.

The *Beginning* hurled into space this Globe, barren of life. *Progress* clothed it with verdure through the gradual changes in its own elements and covered it with *life* only when its soil and atmosphere, in the long processes of ages could sustain it.

That such has been the Earth's physical history—constant, gradual improvement from an imperfect beginning, admits of no question. It need only be stated and we find it well stated by Hugh Miller:—

“A partially consolidated planet, tempested by frequent earthquakes of such terrible potency, that those of the historic ages would be but mere ripples of the earth's surface in comparison, could be no proper home for a creature so constituted as man. The fish or reptile,—animals of a limited range of instinct, exceedingly tenacious of life in most of their varieties, oviparous, prolific, and whose young, immediately on their escape from the egg, can provide for themselves, might enjoy existence in such circumstances, to the full extent of their narrow capacities; and when death fell upon them,—though their remains, scattered over wide areas, continue to exhibit that distortion of posture incident to violent dissolution, which seems to speak of terror and suffering,—we may safely conclude that there was but little real suffering in the case. They were happy up to a certain point, and unconscious forever after. Fishes and reptiles were the proper inhabitants of our planet during the ages of the earth-tempests; and when, under the operation of the chemical laws, these had become less frequent and terrible, the higher

mammals were introduced. That prolonged ages of these tempests did exist, and that they gradually settled down, until the state of things became at length comparatively fixed and stable, few geologists will be disposed to deny. The evidence which supports *this* special theory of the development of our planet in its capabilities as a scene of organized and sentient being, seems palpable at every step. Look first at these Grauwacke rocks; and, after marking how in one place the strata have been upturned on their edges for miles together, and how in another the Plutonic rock has risen molten from below, pass on to the Old Red Sandstone, and examine its significant platforms of violent death,—its faults, displacements, and dislocations; see, next, in the Coal Measures, those evidences of sinking and ever-sinking strata, for thousands of feet together; mark in the Oolite those vast overlying masses of trap, stretching athwart the landscape, far as the eye can reach; observe carefully how the signs of convulsion and catastrophe *gradually lessen* as we descend to the times of the Tertiary, though even in these ages of the mammiferous quadruped, the earth must have had its oft-recurring ague fits of frightful intensity; and then, on closing the survey, consider how exceedingly *partial* and *unfrequent* these earth-tempests have become in the recent periods. Yes, we find everywhere marks of at once *progression* and identity."

Such has been the material progress of the Earth. The history of its Life—of its organized beings, is distinguished with the same great truths—*Beginning and Progress*.

"Various considerations," remarks the above mentioned author, "incline me to hold, that the point is now very nearly determined at which, "life was first breathed into the waters."—The pyramid of organized existence, as it ascends into the by-past eternity, inclines sensibly toward its apex—that apex of "*beginning*" in which, on far other than geological grounds, it is our privilege to believe. The broad base of the superstructure, planted on the existing *now*, stretches across the entire scale of life, animal and vegetable; but it contracts as it rises into the past;—man,—the quadrumanus,—the quadrupedal mammal,—the bird,—and the reptile,—are each in succession struck from off its breadth, until we at length see it with the vertebrata, rep-

resented by only the fish, narrowing, as it were, to a point; and though the clouds of the upper region may hide its extreme apex, we infer from the declination of its sides, that it cannot penetrate much farther into the profound."

The earth originated amid physical convulsions, and its whole history has been marked by them. It was through such violent changes that it was fitted as a habitation for MAN. In the midst of these changes—of this progressive improvement of physical nature—he appears, the flower of the physical world, and finds imperfection, instability, upon all things and upon himself. With the instinct of self-preservation—the love of life—the hope of immortality—he wonders why all things were not made *perfect* and *permanent*—shudders at the seeming disorder, and his imagination peoples the world with demons.

Until experience accumulated, it was difficult, for man, to reconcile Evil with the Divine Attributes and hence the conception of Demons and Spiritual conflict. We now begin to appreciate the intuition of the poet:—

"Our proper bliss depends on what we blame.
All Nature is but ART, unknown to thee,
All chance, DIRECTION which thou canst not see;
All discord, HARMONY not understood;
All partial evil, universal Good."

Already science has demonstrated *Beginning*, in the original molten condition of the Earth—and *Progress*, in all its changes. These great truths afford a stand-point from which new truths may be discovered. If the creation began with the organization of Matter; if its irregularities, or convulsions, have resulted in the advancement of Good, through the countless ages which have elapsed since the creation, then we must view the creation, as it is,—as beginning with the organization of *Matter* and controlled by eternal *Progress*. There is no difficulty in conceiving change, irregularity—Evil, to be a *necessary* agency in such a creation and without which its order could not be Progressive.

Why insensate, inert, dead Matter, was made the medium of

vital phenomena ;—why it was made a medium for Spiritual development, is a problem beyond our reach. That such is the fact, science and religion concur, and mutually trace vital organization back to our mother Earth. Whether this Matter is eternal or created, is also a fruitless inquiry, as in either case, the fact remains the same, that life has been developed THROUGH it, and, upon this fact rests the explanation of EVIL, physical and moral.

If the Creation had been purely Spiritual—untrammelled with “this body of death,” it would have been immaculate as an emanation of the Infinitely Perfect Nature of the Divine Mind, and there could have been no Evil. But we are concerned, not with what might have been ; but, with facts as they are, and, the Creation, AS IT IS. This exhibits, intimately associated, three distinct departments—Material, Animal and Spiritual.

At first, there was chemical organization, without life. Then life, in its simplest forms appeared, and after ages of indefinite duration in the subsequent stages of progressive life, Man was made. In all this history, Life, higher and higher, was, manifestly, the order of Providence. When Man appeared, we behold the highest Spiritual Nature compatible with Material and Animal organization.

In each department of nature Evil prevails. Earthquakes, and tornadoes, are material agencies. Pain and death are characteristics of animal nature—error and vice, are incident to our spiritual development.

In the material department, harmony is the design—the purpose of nature, and, irregularity, only occurs, when it is necessary to its restoration or production. This harmony relates however, to Progressive development—to advancing material condition—and irregularity, or, material Evil, is the result of this progressive impulsion. This is clearly indicated in the Geological history of the earth.

The principle is equally clear in Animal life. Nothing is so clearly marked in the history of animate nature, as the gradual progress of Life. There has not only been manifest intention to Harmonize animal life with material nature ; but, the gradual

progression, or advancement of life, through organized forms, to higher and higher conditions, has been clearly the design of the Creator and the history of Creation.

"There is" says Hugh Miller, "geologic evidence, as has been shown, that in the course of creation the higher orders succeeded the lower. We have no good reason to believe that the molusc and crustacean preceded the fish, seeing that discovery, in its slow course, has already traced the vertebrata in the ichthyic form, down to deposits which only a few years ago were regarded as representative of the first beginnings of organized existence on our planet, and that it has at the same time failed to add a lower system to that in which their remains occur.—But the fish seems most certainly to have preceded the reptile and the bird; the reptile and the bird to have preceded the mammiferous quadruped; and the mammiferous quadruped to have preceded man,—rational, accountable man, whom God created in his own image, the much loved Benjamin of the family,—last-born of all creatures."

Evils affecting animal existence have been the necessary incidents of the changes involved in the advancing order of Providence.

After the lapse of ages of material and animal progress, Man appeared, partaking of material and animal nature, in a state of transition, advancing towards Spiritual existence. The evils attending his condition, arise from his lower nature, which clouds, perverts, or degrades, his higher. Still he obeys the great Law of Progress, and though he may not change on earth his compound nature, the historic period has exhibited his steady advancement towards intellectual ascendancy.

When we contemplate the effects of pestilence, famine, or war; when we look upon the sick, the sorrowing and the dead; or behold the evils of moral degradation; we are oppressed with the presence of evil, and it is not a matter of wonder, that, in the early ages, the cause should have been ascribed to an evil Deity. But, now, we stand upon an elevation overlooking, not only the Historic Period, but the ages of the earth's duration. We can see that physical convulsions and irregularities, have be-

come less and less frequent, and nature, more and more harmonious. We can see how life has grown higher and higher in organization and that, at the origin of man, the earth presented all the elements of happiness which its convulsions and changes had prepared. When we take this broad view of the Providence of God, we are inclined to doubt whether the physical convulsions and destruction of life, involved in these changes, should be regarded as Evil. Nor is the doubt lessened, when we begin with man, and trace his gradual development from original barbarism to present civilization.

It is EVIDENT, that in the history of the Earth there has been no PERMANENT condition; prior to man. It is equally evident that MAN was not designed to fill *such* a Condition. He may preserve his Identity, in the advancing order of Nature, as his spirit is endowed with Consciousness; but the CONDITION of Existence must be forever advancing, whether temporal or spiritual. That it has thus advanced, in the brief history of man on earth, admits of no doubt. Progress is as clearly marked in the history of man, as it is in the geological history of the earth and his Beginning and Now, present extremes which distinguish the mind of a savage and that of Newton—the social condition of early tribes, and present civilization. The conquests of Wisdom and Virtue, over Ignorance and Vice furnish the Key of history—the vindication of Providence. We see Egypt laying the foundations of Art and Philosophy—Greece and Rome, through centuries of active mental effort, perfecting them and extending the area of civilization: We trace moral progress through the Middle Ages, and through all the struggles of modern times, and find it in our vast accumulation of six thousand years of human knowledge and refinement.

Physical Science has demonstrated the principle of PROGRESS in the History of the Earth. It is the law of MATTER. Is it a law of MIND? Can we hesitate in believing that it is? Can we contemplate the growth of Art, Science, Religion, Manners and Customs—in a word, of Civilization, and question whether the law embraces the moral as well as material world?

In the growth of science—the expansion of philosophy, and

elevation of opinion;—the improvement of manners and customs; in the general advancement of all the elements of civilization.—subjects from which the philosophy of history derives its most instructive lessons, we find the unequivocal attestation of moral progress. From the twilight of history these elements have steadily advanced and improved their influences over mental development, and they still obey, with constantly increasing force, the impulse of the LAW which urges man onward to higher condition and to a higher destiny. Nations may decay, but the impulse remains, and the TRUTH—the light—evolved by national energy or national catastrophe, guides and directs the FUTURE.

We should Know, now, that Progress is the moving principle of all nature, and clearly distinguish, that in the Creation of God, there CAN be no such condition as REST. No rest for matter or mind—no rest on earth, for the Soul of Man must be developed; no rest in Heaven, for, its bliss is in Progress. Inertia of soul, like inertia of matter, would be death, complete, absolute.

Through attraction and repulsion, changes often accompanied with violence, are produced in matter, which promote improvement. Through pleasure and pain changes, frequently attended with suffering, are produced in human thought and action, which lead to higher mental development. We are perpetually *impelled* by one or the other in the aspiration for higher *happiness*. Think what a Revelation this is! A lesson illustrated by all we know—chiseled deep in the rocks and impressed upon the mind of man—of a creation perpetually PROGRESSIVE which can only find the accomplishment of its design in the highest condition of happiness the human soul is capable of enjoying?

Surely we should no longer murmur that God has so organized us here that we are moved with the sensations of pleasure and pain; nor can the Spirit in Heaven murmur that its development there in knowledge, love and truth, must be Progressive and Eternal. We should no longer complain that all Creation is not fixed, stationary, immoveable, as the Dead Sea, but should, rather, wonder at and adore the Wisdom, which made Progress

the principle of life, material, animal, and spiritual;—which made Bliss the offspring of active and well-directed intellect?

“Who does not act is dead; absorpt entire
In mazy sloth, no pride, no joy he hath;
O, leaden-hearted man, to be in love with death.”

Look at the Creation—as it is—*Progressive* in its order, and we at once realize the necessity and the uses of EVIL. Physical irregularities, material or animal, are incidents of Earthly PROGRESS and have constantly decreased with the promotion of physical harmony or happiness. The ills that man is heir to have a like mission—a like object—the Harmony of human life.

“If this world,” says Allison, were the final resting place of man; if it were intended to be the seat of unbroken happiness, and the human mind was so innocent and so deserving, as to be capable of enjoying unmixed felicity, such a marked and unavoidable tendency (to war,) in human affairs might well be a subject of unmingled regret. But if the *real* condition of mankind be reflected on, and the necessity of suffering to the purification of the human heart taken into consideration, the observer will take a very different view of the matter. That war is an unbounded source of human suffering to those engaged in, or affected by it, can be doubted by none; and if any were disposed to be skeptical on the subject, his hesitation would probably be removed by a consideration of the wars that followed the French Revolution. But is not suffering necessary to the purification of the human heart? Is it not in that ordeal that its selfishness, its corruptions, and its stains are washed out? Have we not been told by the highest authority, that man is made perfect by suffering? Is not misfortune, anxiety, and distress, the severe but salutary school of individual improvement? And what is war but anxiety, distress, and often agony to nations? Its great and lasting effect is, to counteract the concentration of human interests upon self, to awaken the patriotic and generous affections, to rouse that generous ardour which, spreading from breast to breast, obliterates for a time the selfishness of private interest, and leads to the general admission of great and heroic feelings.”

Profound and poignant are many of the ills of life; but, none that cannot be borne with benefit to our spiritual nature. God has so organized our physical and moral being that suffering is less in reality than in expectation, while it refines and elevates the soul; relaxes its ties to earth, and, it is found, that death itself, the last great evil, has no terror, save from the love of life, while it opens to the developed Soul the portals of eternal happiness. In truth—

“There’s no such thing as death,
 To those who think aright;
 ’Tis but the racer casting off
 What most impedes his flight.
 ’Tis but one little act
 Life’s drama must contain;
 One struggle keener than the rest,
 And then an end of pain.

There’s no such thing as death—
 ’Tis but the blossom’s spray
 Sinking before the coming fruit
 That seeks the summer’s ray.
 ’Tis but the bud displaced
 As comes the perfect flower,
 ’Tis hope exchanged for sight,
 And weariness for power.”

It is seen that whatever there is of Evil, physical or moral, results from the nature and order of the Creation, and that God is Wise and Good. That EVIL is not a DESIGN of the Creation—but GOOD—resulting from the Law of Progress, governing material, animal and mental nature. As applicable to the creation, as a Plan of the Divine Architect, we can easily conceive that “whatever is, is RIGHT.” It is not for us to say that other than a PROGRESSIVE creation would have accomplished higher or more perfect happiness! Rather, apart from all faith in, and reverence for, the Author of our being, our knowledge is beginning to unfold to our minds the Wisdom that there is in EVIL. It is ever found, where we can trace its results, produc-

tive of good. From pain comes uneasiness, and from uneasiness comes effort, and, whether that results in immediate good or ill, the ultimate is always beneficent. We may not always trace the beneficial effects of crime—but we know that as it increases it approaches the crisis which overwhelms it and leaves society better and purer from its existence.

But, Evil is only right as it advances the progress of nature, and is never right IN ITSELF, any more than a tornado is the right condition of the atmosphere. Righteousness is perfection—a condition toward which we are advancing, but which we can never reach while anything remains to us UNKNOWN. Physical irregularities have diminished under the guidance of the Divine Mind, and moral evil must continue to decrease on earth as human WISDOM accumulates—must cease in Heaven, save in the existence, to the human spirit, of an eternity of undiscovered truth.

The question then, “Is God the Author of Evil”? is completely answered by the reply to that other question—“is God the Author of the Creation?” If we reply to this, as we must, in the affirmative, then, we have only to understand the nature of that creation, and its DESIGN, to render the existence of EVIL consistent with the highest conception of reason.

First, then, it appears, that the basis of the Creation,—the medium of vital manifestation,—is MATTER,—matter bearing all the evidences of disorder and IMPERFECTION. Now, if there had been no change—no improvement, in material condition or organization, since the primitive period, the earth would have attested the DESIGN of the Divine Mind, in the Creation, to have been, perpetual *imperfection*. But, on the contrary, we find nothing so marked—so manifest—in the earth’s history, as progressive improvement, not only in the history of matter, but of life developed *through* matter, and, the *progressive principle* upon which the Creation is organized, is not only rendered apparent—but, as that principle can only result in the *perfect happiness* to which the human Soul aspires, the existence of Evil is reconciled with our highest conception of the Wisdom—the Power and the Goodness of God.

General Order and Design in the Creation, further considered.

The great departments of nature are distinct—but all subordinate to one great purpose—the *development of mind*. The material and animal departments are organized for *definite temporal* uses—the intellectual nature for immortal Spiritual progress.

Contemplate, for a moment, these great departments of nature, as they are brought within our comprehension. A recent writer says:—

“In taking an enlarged view of the constitution of the material Universe, so far as it falls under our notice, it may be discovered that attention, at once extensive and minute, is paid to two great principles or methods of procedure. That one is the PRINCIPLE OF ORDER, or a general plan, pattern or type, to which every given object is made to conform with more or less precision. The other is the PRINCIPLE OF SPECIAL ADAPTATION, or particular end, by which each object, while constructed after a general model, is, at the same time, accommodated to the situation which it has to occupy, and a purpose which it is intended to serve. These two principles are exhibited in not a few inorganic objects, and they meet in the structure of every plant and every animal, and are characteristic of Intelligence.

Many of the adaptations of in-organic objects to animals and plants, are so obvious that it is not necessary to dilate on them; indeed, they can scarcely be made more impressive by any scientific treatment. While the *elements* of nature obey their own methodical laws, they are so arranged as to form *living organisms*, and supply them with needful sustenance. *Each agent has its rule of action*, but is made to *co-operate* with every other. Law is suited to law, property fits into property, collocation is adapted to collocation, and the result is harmony and beneficence.—The *whole* is dependent on every one of its parts, and the parts all lend their aid to the production of the whole. A break in a thread of the complicated net-work would occasion the failure of the whole design.”

Physical science has been content with the demonstration of physical laws and with their classification as the LAWS of NA-

TURE. Mental science upon the broad principle that LAW must have a LAW-GIVER, will class them as the LAWS of the CREATOR. When we conceive the order of the material universe and the adaptions of its various elements to beneficent results, the conviction forces itself upon us that Infinite Wisdom alone could have established its laws or contemplated their design, and design in no department of nature is more apparent to human intelligence, than in the material, of which every branch of physical science gives illustration.

Material nature passes insensibly into animal nature, and furnishing as it does the basis of animal organization and subsistence affords the strongest evidence of the Unity of Design in the two departments. There is a manifest beginning in the organization of means, and an appropriate result of vital organization dependent on those means. The elements of nature are, manifestly, harmonized for the support of vegetable life—and vegetable nature is organized, under fixed laws, for the support of animal existence.

The leaf and flower, as if by instinct, unfold to execute their offices vital to the existence or propagation of the plant. We cannot doubt that this is the result of Law, prescribed by Intelligence adequate to the accomplishment of the design. Law is also apparent in the physical and mental organization of animals—laws controlling animal organization and operating with results as unerring as the laws of in-organic matter. Under these laws the bee constructs its cell—the bird builds its nest—animals defend their young, provide for the future and defend the right of property. These are among the laws of animal organization, and are as naturally developed, as the plant unfolds the beauty of its rose.

The intelligence displayed in the laws of material and animal nature, excites in the observer, admiration and wonder. Those who have devoted attention, more exclusively, to physical science have sometimes fancied that matter is “All in All;” or that chemical action, animal instinct and human thought are immediate exhibitions of a present informing Deity. It is surely more rational to conclude that the Laws which we have the capacity

to conceive, both in their operation and design, are such as Infinite Wisdom has willed in all the modifications of Matter, and mind, and instead of being God, are only manifestations of that creative Wisdom. It is unquestionable that God has developed intellect from His own Divine essence through matter; but it is unwise therefore, to conclude, that human intellect is the product of matter, or that it is Deity. It is doubtless Divine in its nature and a procreation of the Divinity; but developed under laws which ramify all lower nature and fix its individual and perpetual indentity.

“Humboldt thought he could show why and how this world and the universe itself is a Kosmos—a divine whole of life and intellect; namely, by its all-pervading eternal laws. Law is the supreme rule of the universe; and that law is wisdom, is intellect, is reason, whether viewed in the formation of planetary systems or in the organization of the worm.”*

An impression as erroneous on the other hand prevails, that with the organization of the highest animal nature the laws of God cease to be determining and that the mind of man was left free and independent of the Great Ruler—abandoned to its self-government. Such is the foundation of all popular moral philosophy.

This point has been discussed elsewhere with reference to the influence of the conditions of life upon the development of mind. Contemplate, for a moment, the mind in itself. We have glanced at the wonderful instincts of the inferior animals and conceive the difficulty of distinguishing between instinct and reason.

Are we quite sure that all the phenomena of mind are not instinctive? What is instinct?† It is spontaneous thought or

* Proceedings of the Royal Society : Anniversary, Nov. 30, 1852.

† An instinct is a propensity prior to experience, and independent of instruction.—*Paley's Nat. Theology*.

Passion, desire, memory, reason are all natural propensities prior to experience, but modified by development. Propensity is not the right word as explanatory of instinct either in man or the lower animals. Natural impulsion, under the laws of organization, to produce certain effects, better

action resulting from the physical and mental organization.— Can you say where instinct stops in us? Nearly all of our mental operations are confessedly *instinctive* and in no sense differing from those of the lower animals, except in development. It is so with all these affections of the mind which spring from organic impulse, and spontaneously—as love, anger—the love of offspring—all the passions and affections necessary to the preservation, and physical happiness of the species. These are, beyond question, involuntary and depend as little upon volition as the conformation of the foot or hand. They are Resultants, and necessarily so, of the human organization.

Memory, judgment, reason, reflection, are innate qualities of the mind, as much so as passion or desire. They are Instinctive, and, Involuntarily developed. The development may be varied by cultivation, but the qualities are nonetheless instinctive. With care, proper location and nourishment you may change greatly the appearance of a flower; but it is still the result of the organization to which it belongs. You may contrast a Bacon and a savage, but you must confess that the development of the one proceeds from the native instincts of the other.

Is there then a point in the human organization where instinct ceases and where mental freedom begins—i. e., where man governs himself? That which is instinctive, involuntary, or resulting from the animal organization is the effect of the organization just as clearly so as the flower is the effect of vegetable organization. We see the mother nourishing her offspring in obedience to a law of her nature.† We see an astronomer in the narrow

defines instinct; and is as applicable to the development of reason, memory, reflection, as to the lower instincts. The faculties of the human mind are, really, results of its organization, and it is as unavoidable to us, under natural impulsion, to avoid judging, reasoning, remembering as for the Bee to resist the impulsion to work.

† In this point of view, what can be more philosophical, as well as beautiful, than the words of Mr. Ferguson, that “natural affection springs up in the soul of the mother as the milk springs in her breast, to furnish nourishment to her child.” “The effect is here to the race,” as the same author has excellently observed, what the vital motion of the heart is to the individual, too necessary to the preservation of nature’s works, to be intrusted to the precarious will or intention of those most nearly concerned.—*Dr. David Stewart*.

walls of his room demonstrating the existence of an unknown planet. Are not both Resultants of the human organization?—Unquestionably they are so, and the only difference is that the one is produced through the Emotional and the other through the Intellectual nature; and the one is necessarily developed—shall we say that the other is not? Can it be said that the nourishment of offspring could not have been left to the independent volition of the mother, in safety to the race, and yet, that the Great Ruler, could leave to human reason, uncontrolled by Divine Wisdom, the physical, moral and social advancement and well being of the species? It is not so. Subordination does not terminate with the inferior animals—it embraces man. His affections, thoughts, actions, are all subject to the laws of the Great Ruler. It is true that man is far from understanding these laws, impressed as they are, upon his organism. It is true they are often violated—but, it is equally true that they control him and are constantly advancing and elevating the species.

An order of being in the creation, possessed of independent mental power would necessarily mar the unity of design in the Divine Government, inasmuch as the inferior power can never comprehend the perfections contemplated by Divine Wisdom; and the assumption of such a power in the creation is not only suggestive of anarchy in the earthly kingdom of God, but of the most extravagant conceptions of discord in the celestial abodes.* But when we reflect that the mind of man is wholly subordinate to the physical, social and moral conditions of life—to the physical and moral laws of the creation—a creation progressive in its general order, material, animal and moral—we discover that *unity of design* is preserved under the law of progress; that there is nothing in material—nothing in animal—nothing in moral nature, which has prevented perpetual advancement, under the law of progress, to higher conditions.

“Everything that is earnest and solemn within us” says Humboldt, “arises out of the almost unconscious feeling of the

* *Vide*—Milton's *Paradise Lost*.

exalted order and sublime regularity of nature, from the perception of *unity of plan* amidst eternally recurring variety of form."

Such is, in brief, the order of nature—material, animal and mental, all subordinate to laws controlling the organization of matter and mind. Reflecting upon this order, a recent writer [McCosh] observes "in proportion as the sciences have become subdivided and narrowed to particular facts is there a desire waxing stronger among minds of large view to have the light which they have scattered collected into a focus. As the special Sciences advance the old question which has been from the beginning, will anew and anew be started—what is the general meaning of the laws which reign throughout the visible world?"

The same writer has well said that "it appears we are approaching the time when an answer may be given to the old question." He has partially given the answer. "As there is a certain *law of progress* in the development of the young animal to the day of its birth, so there seems to be some traces of parallelism to this *in the order of creation*—a progress in uterine life, and a parallel march *in the womb of time* from the beginning of the creation to the day when *man* was ushered into existence."

Why terminate the march of progress with the appearance of man? Has there been no advancement—no progress since?—Physical philosophy has no difficulty in discovering that the law of progress was the principle upon which the creation was organized; but physical philosophy stops within the domain of physical science, with the appearance of man, as if the design of the creation was then accomplished. "It is evident" says Agassiz, "that there is a manifest progress in the succession of beings on the surface of the earth. This progress consists in an increasing similarity to the living fauna, and among the vertebrata, especially in their increasing resemblance to man. But this connection is not the consequence of a direct lineage between the faunas of different ages. There is nothing like parental descent connecting them. The fishes of the Palæozoic age are in no respect the ancestors of the reptiles of the secondary age, nor

does man descend from the mammals which precaded him in the tertiary age. The link by which they are connected is of a higher and *immaterial* nature; and their connection is to be sought in the view of the Creator Himself, whose aim in forming the earth, in allowing it to undergo the successive changes which geology has pointed out, and in creating successively all the different types of animals which have passed away was to introduce man upon its surface. Man is the end towards which all the animal creation *has tended* from the first appearance of the first Palæozoic fishes." The language of Owen is more explicit. "The recognition of an ideal exemplar in the vertebrated animals proves that the knowledge of such a being as man must have existed before man appeared: for the Divine Mind which planned the archetype *idea of which all its modifications*. The archetype idea was manifested in the flesh long prior to the existence of those animal species that actually exemplify it. To what natural laws or secondary causes the orderly succession and progression of such organic phenomena may have been committed, we are as yet ignorant. But if, without derogation of the divine Power, we may conceive of the existence of such ministers, and personify them by the term "Nature," we learn from the past history of our globe, *she has advanced with slow and stately steps*, guided by the archetypal light amidst the wreck of worlds, from the first embodiment of the vertebrate idea under its old ichthyic vestment, until it became arrayed in the glorious garb of the human form."

It has been said that material nature passes insensibly into vegetable life, and vegetable into animal life. Animal nature, also, passes insensibly into spiritual nature. Passing from the immediate connection, we have no difficulty in distinguishing between any of the departments of nature—none whatever in conceiving the totally different natures united in man—the animal and spiritual. His desire for truth—his reason may serve temporal uses; but desire and capacity stretch far beyond finite existence or finite uses into the regions of abstract truth, and while organized for unlimited expansion* they are animated by

* "Natural philosophy does not unfold laws of a wider sweep—chemistry does not disclose more curious combinations, nor natural history a more won-

the instinct of immortality—an instinct which points as unerringly to spiritual existence as the organization of matter INDICATED vegetable existence, or vegetable existence, animal organization.

“To acknowledge” says Humboldt, “unity in multiplicity; from the individual to embrace the whole; amid the discoveries of later ages to prove and separate the individual truths, yet not to be overwhelmed with the mass; to keep the high destinies of man continually in view and to comprehend the spirit of nature, which lies hid beneath the covering of phenomena; in this way our aspirations rise beyond the narrow confines of the world of sense.”

The sum of physical science and the philosophy of history, may be thus presented:—Material nature INDICATES and its history DECLARES PROGRESS. Animal nature INDICATES and its history DECLARES PROGRESS. Human nature INDICATES and its history DECLARES PROGRESS.

Such is the foundation which physical science has laid in the organization of nature, for mental philosophy. The actual in nature is made the medium of ideal manifestation. The design of the creation becomes apparent, PROGRESS being marked upon every stage of the earth's history to the appearance of man.—With the appearance of man—the chief of the earthly order, it is not surprising that the *design* of the creation should have been regarded as consummated. But, it must become apparent to all well informed minds, that the law of progress did not cease to be operative—that the original design was not accomplished at the appearance of man. It had controlled material before

derful organization, than this ever active and living mind. * * * For this mind with which we are endowed, or rather, which constitutes our true self, can in its thoughts, run a wider orbit than the planets, and wander into infinity; it can, in the midst of sunshine and of storm, *grow on and on in knowledge and in love and in all that is great and good throughout Eternity*; it can take in more than earth and sea and air and all the elements, and rise, by contemplation and purification, to gaze on infinite perfection embodied in the character of God.”—*Types, forms and Special Ends in Creation.*

animal nature, and when man was made, its control extended over moral nature.

When we trace the advancement of man in intellectual and moral improvement, in the growth of civilization, we are at no loss to discover, even in the comparatively brief period of human experience, that the law of progress is as imperative in mind as it has been in matter. It bursts upon the mind as the sublime conception of Infinite Wisdom and Love manifest in the creation. It at once appears that Progress is the Principle of the Creation—that advancing material, animal and mental development, has been its Order, and that immortal Spiritual Existence must be its Purpose.

PROGRESS is the higher law—the principle moving all matter—the law controlling all life. It is the paramount law of the earthly Kingdom of God. It is stamped upon the Rocks—upon the vegetable and animal world—upon nations and upon the mind of man—a law illustrated in all the epochs of time? The discovery of the law regulating the motion of bodies fills the mind with admiration. But here is a law controlling that explained by Newton. It is Paramount to all physical and all moral law. Wherever there is change, investigation may detect the law of progress. In the beginning the earth was barren of life. Glance as its changes—look at it now. At first the mind of man was not more developed than that of the savage now living. Think of the changes through which he has passed, and of his mental, moral and social improvement.

Nor can Progress END with the earthly condition. If the earthly condition were FINAL man's instincts would have been LIMITED to that condition—to the passions given us for temporal purposes and mortal as our bodies. But there are higher instincts—INNATE qualities of the mind of man, which we cannot suppress. In all ages of the world, in all climes, man has been instinctively taught that there is something within him Immortal. The Egyptian, at the beginning, believed—the savage believes it now. The instinct or intuition has found expression in Poetry, Philosophy and Religion; but yet, the immortality of the soul does not rest anywhere upon unquestioning BELIEF, but mainly upon faith and hope.

With the abundant evidence which the well-established truths of science and history afford, there can no longer remain a doubt that man is subject to a principle of progression, *harmonizing the uses and purpose of the Creation*, and the only question which can arise, is, where is this law to lead? We cannot conceive that when man is so well developed here as to live in accordance with the laws of his being—physical and moral—that he WILL BE PERFECT! No, he will still present his mixed nature, material, animal and spiritual—he will still look through his prison-house of clay for the glorious light of God's Spiritual Kingdom. He will still be mortal—still imperfect, and the Law of Progress cannot end with THAT condition. What then?—Shall we look for another deluge—and then another race of beings on earth more highly organized, as occurred in the earlier history of the earth? This cannot be without the absence of physical nature, for man is already partly spiritual. What then is the next stage in the law of progress? It is the step which carries us freed from our mortal coil, into the spiritual kingdom of God.*

“Oh! Heaven is nearer than mortals think,
When they look with a trembling dread
At the misty future that stretches on
From the silent home of the dead.

’Tis no lone isle in a boundless main,
No brilliant but distant shore,
Where the lovely ones who are called away
Must go to return no more.

* “That death, which is our leaving this world, is nothing else but our putting off these bodies, teaches us, that it is only our union to these bodies which intercepts the sight of the other world: the other world is not at such a distance from us as we imagine; the throne of God indeed is at a great remove from this earth above the third heavens, where he displays his glory to those blessed spirits which encompass His Throne: but as soon as we step out of these bodies, we step into the other world, (for there is the same heaven and earth still) as a new state of life. To live in these bodies is to live in this world; to live out of them is to remove into the next for while our souls are confined to these bodies, and can look only

No! *Heaven is near us*, the mighty veil
 Of mortality blinds the eye,
 That we see not the hovering angel bands
 On the shores of eternity.

I know when the silver cord is loosed—
 When the veil is rent away—
 Not long and dark shall the passage be
 To the realms of endless day

The eye that shuts in a dying hour
 Will open the next in bliss,
 The welcome will sound in a heavenly world
 Ere the farewell is hushed in this."

The *law of progress*, alone, if we possessed no other evidence
 —if we had no innate longing for immortality—if God had not

through these material casements, nothing but what is material can affect us, nay, nothing but what is so gross, that it can reflect light, and convey the shapes and colors of things with it to the eye; so that though; within this visible world, there be a more glorious scene of things than what appears to us, we perceive nothing at all of it; for this veil of flesh parts the visible and invisible world, but when we put off these bodies; there are new and surprising wonders present themselves to our view; when these material spectacles are taken off, the soul with its own naked eyes sees what was invisible before; and then we are in the other world; when we can see it, and converse with it. Thus St. Paul tells us, "that when we are at home in the body; we are absent from the Lord; but when we are absent from the body, we are present with the Lord. 2 Cor. v. 6. 8." And methinks this is enough to cure us of our fondness for these bodies; unless we think it more desirable to be confined to a prison, and to look through a grate all our lives, which gives us but a very narrow prospect; and that none of the best neither, than to be set at liberty to view all the glories of the world. What would ye give now for the least glimpse of that invisible world, which the first step we take out of these bodies will present us with? There are such things "as eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive;" death opens our eyes, enlarges our prospect, presents us with a new and more glorious world, which we can never see while we are shut up in flesh; which should make us as willing to part with this veil as to take the film off our eyes; which hinder our sight.—*Dr. Shuteock.*

given us the expectation of eternal happiness, leaves not a doubt upon the mind, of the glories which await us when we pass through the gates of death.

Temporally, then, we live on earth, under a reign of supreme law ever advancing the good. Beginning with the molten earth, it clothed it with verdure and prepared it, in the processes of ages, as a habitation for man. Beginning with the infancy of the human mind, it has garnered up Art, Science, Philosophy, Law, Religion, and placed us, with a consciousness of almost unlimited capacity, and filled with joyous anticipations, where we understand the philosophy of life and the destiny of the soul.

Of the Soul and Spiritual Existence.

It was an opinion of Aristotle, that, in man, there are two mental natures—animal and intellectual. Researches in science have thrown additional light upon this subject in explaining the USES and ADAPTATIONS of the material and animal agencies in nature. Where an agency is found to be organized for a certain purpose, and is perpetually exercised in the accomplishment of that purpose, as may be seen in the organization of material, vegetable and animal existence: and when we can see the end proposed and find in it a full accomplishment of the DESIGN, in the means employed; the mind rests satisfied with the manifestation of Infinite Intelligence. But there is an organization—an agency in the creation—the object of which is not accomplished in this state of existence. Its powers find no adequate field here—its capabilities no uses which fill up the measure of its purpose. The plant may germinate; mature and decay—and its mission is accomplished. The animal completes its round of enjoyment and of life, and its destiny is complete. But, the Soul of man, rises from the contemplation of such finite natures and darts its penetrating glance into the spiritual and eternal world; conscious that it was organized for such a condition—a consciousness strengthened into conviction when it contemplates its own powers and aspirations and the *progressive* order of the cre-

ation, and rests SATISFIED only when assured of immortal happiness.

The laws governing matter have been slowly but gradually unfolding to the gaze of man, and as far as they have been thus unfolded, we discover design in the law-maker. Intelligent design is even compatible, in our conception, with material irregularity. The changes of atmospherical condition—the alternation of seasons—it is not difficult to believe, are the best material agencies for the development of the highest Material Good.

Matter has been made subject to peculiar laws, and constitutes a kingdom in itself—the Material Kingdom. Those who have investigated the progress made in physical science will conceive the immensity of this department of nature. It is a kingdom organized—controlled—governed by, Infinite Intelligence with a definite and beneficent design—the production and support of organized Life.

With the chemical combinations of soil and atmosphere adapted to vegetable life—necessary to its growth and development—appeared the first result—vegetable forms of organized matter, under laws distinguishing the highest perfection of Chemical action—the great MATERIAL agency ushering in and supporting ANIMAL Life.

Here is introduced a Kingdom essentially different from the preceding—the material—and yet not disconnected. The flora of any latitude exhibits its close relation—intimate dependence upon, the material agencies which support it. So animal life, though as closely related and as intimately dependent upon the flora of the earth, is governed by laws so widely different—that we distinguish them AS INSTINCTIVE. It is equally difficult to define the distinction between vital chemical, and, instinctive action—as between instinct and reason, inasmuch as they all agree in this—that each is the spontaneous RESULT of organization. External influences alike affect and vary the development of each—but in some form or other each is necessarily developed.

As matter preceded vegetable forms—as vegetable forms preceded animal life—so animal life is made to precede spiritual ex-

istence. The first runs not more clearly into the second, or the second into the third, than the latter passes into the highest department of nature. Each kingdom is distinguished by its laws and yet intimately associated in nature.

Man is a compound of material, animal and spiritual nature. The elements of which our bodies are organized are material—"of the earth-carchy." The ORGANIZATION of this matter in the human FORM is with a view to Definite purposes—ANIMAL and SPIRITUAL existence. It is as apparent that the desire for food—for property—for all sensual gratification and animal emotion have as distinct and definite uses as the heart, teeth, or the organs of sense. These uses characterize ALL animal life and in their exercise, we do not differ from the organizations, below us, except in varied development.

There is no more reason to believe that this material and animal nature of ours, is designed for immortality—for spiritual existence, than the brute organizations below us. Indeed it is utterly impossible to conceive how they can put on incorruption or to what uses they could be adapted in a state of spiritual existence. Besides, the WHOLE design of animal organization, brute and human, is ACCOMPLISHED in the present state of existence. The design is the development, preservation and happiness of the organization, and, in man, the Production of a Spiritual nature. Various casualties affect the general laws of animal nature; but the original purpose is paramount, even in the production of the spiritual nature of man. There is no human organization without the instinct of an immortal nature, however absurd may be the Conception of Spiritual Existence.

What then is the soul—the spiritual nature of man? What is it in him, the design of which is not accomplished in this life;—which possesses desire and capacity boundless as eternity and an emotional nature which immortality alone can gratify? It is his intellectual and moral nature, which bears the likeness of the Divine Mind. The capacity to discover Truth—the Desire for its discovery, and the Moral Nature to appreciate it.

Spirit only can comprehend the spiritual. But even here the Soul has glimpses of God's Spiritual Kingdom.

“ Oft in the hours of holy thought
To the thirsting soul is given
The power to pierce through the mist of sense
To the beauteous scenes of Heaven.”

The necessities of existence on earth engage the animal passions and affections and little leisure or inclination is left for those high abstractions of the Soul which relate to a subsequent and higher existence. Still the Soul of man, occasionally freed from the reign of animal passion, happily contemplates and enjoys, exhibitions of Wisdom—Goodness—Power ; of the True—the Beautiful—the Sublime. It is in such moments that we feel the passions to be ephemeral, and that the HOPE—the WILL—the MEMORY—the power of Reflection and the quenchless desire to Know, are Spiritual—Immortal—God-like and Indestructible.

“The principle of Harmony is “the universal and eternal witness of God's goodness and love, to draw man to himself.” An evidence of its spiritual origin is that it can never be realized by any human being as such. We all deserve it and tend towards it, from the cradle to the grave ; but the absolute Harmony, or perfect assimilation of all the elements of beauty, truth, and goodness, never comes. We are hence impelled to ceaseless action. And the motive is the *hope* to realize or at least approximate more nearly to a *satisfying state*. And yet such a state was never gained in this life by the attainment of any object ; the secret ruler of the soul, the inscrutable, ever present spirit of Harmony, points to another world :

“While we cannot to ourselves become the object of Harmony, it is nevertheless certain, from the universal desire so to realize it, that we cannot suppress the continual impulse of this paramount Principle ; which, therefore, as it seems to us, must have a double purpose ; first, by its outward manifestation, which we all recognize, to confirm its reality, and secondly, to convince

the mind that its true object is not merely out of, but above, itself,—and only to be found in the Infinite Creator.”*

How a mortal organization is made the medium of spiritual and immortal existence, we know not, any more than we can explain the enigma of life itself, which forever evades inquiry. We know that God breathed into man—into animated nature, the breath of life. How, we know not. The grain we drop into the ground contains and transmits the principle of life.—How it was received it is vain to conjecture. It is enough to know that it is His work. So with the Soul. As the body of man must partake of a common nature with all matter, so the Soul however imparted, must be of the Divine Essence,† and when freed from mortal desires which cloud it here, MUST find its home in the Spiritual Kingdom of God.

To conceive such an existence we must reflect well upon the nature of the human soul—reflect that wherever man is found, there is awakened in him a Consciousness of immortality and a Reason to determine what of him is designed for mortality, what for immortality. Reason DISTINGUISHES the passions of the body and those instinctive desires, unlimited in their range, by the bodily existence. With the intuition of an immortal nature, accompanied with the Hope—the longing for immortality, reason demonstrates a capacity for knowledge unlimited by time or space, attended with a quenchless desire to know—to penetrate the height and depth of knowledge and to feast upon its fruit forever. From such knowledge comes Wisdom, the food of the soul, and for which it yearns as a possession that not only brings it nearer to God, but awakens those emotions which the Angels feel.

When we “shuffle off this mortal coil,” with these attributes and these desires, we awake to new conditions of life in the spiritual Kingdom of God. Then “with glance dilate,” with

* Alston's Arts and Artists.

† “For as much then as we are the OFFSPRING OF GOD, we ought not to think that the God-head is like unto gold, or silver, or stone, graven by art and man's device.”—*Paul to the Athenians*.

wonder and admiration at the constantly unfolding perfections of Infinite Wisdom and Love, the spirit will drink of the fountains of the good, the beautiful, the true, in Eternal Progress.

Such is spiritual existence, the beginning of which is Now. Its origin was laid in the earth's organization—it has resulted in the development of the human mind—a mind possessed of capacity and under a law, fitting it for eternal progress. Thus Addison wrote, long before physical science had furnished illustrations of the PARAMOUNT Law of Nature:—

“The course of my last speculation led me insensibly into a subject upon which I always meditate with great delight, I mean the immortality of the soul. I was yesterday walking alone in one of my friend's woods, and lost myself in it very agreeably, as I was running over in my mind the several arguments that establish this great point, which is the basis of morality, and the source of all the pleasing hopes and secret joys that can arise in the heart of a reasonable creature. I consider those several proofs drawn,

First, From the nature of the soul itself, and particularly its immateriality; which, though not absolutely necessary to the eternity of its duration, has, I think, been evinced to almost a demonstration.

Secondly, From its passions and sentiments, as particularly from its love of existence, its horror of annihilation, and its hope of immortality, with that sweet satisfaction which it finds in the practice of virtue, and that uneasiness which follows in it upon the commission of vice.

Thirdly, From the nature of the Supreme Being, whose justice, goodness, wisdom, and veracity, are all concerned in this great point.

But among these and other excellent arguments for the immortality of the soul, there is one drawn *from the perpetual progress of the soul to its perfection*, without a possibility of ever arriving at it; which is a hint that I do not remember to have seen opened and improved by others who have written on this subject, though it seems to me to carry a *great weight* with it. How can it enter into the thoughts of man, that the soul, which

is capable of such immense perfections, and of receiving new improvements to all eternity, shall fall away into nothing almost as soon as it is created? Are such abilities made for no purpose? A brute arrives at a point of perfection that he can never pass: in a few years he has all the endowments he is capable of; and were he to live ten thousand more, would be the same thing he is at present. Were a human soul thus at a stand in her accomplishments; were her faculties to be fall^l blown, and incapable of farther enlargements, I could imagine it might fall away insensibly, and drop at once into a state of annihilation. But can we believe a thinking being, that is in a perpetual progress of improvement, and travelling on from perfection to perfection, after having just looked abroad into the works of its Creator, and made a few discoveries of his infinite goodness, wisdom, and power, must perish at her first setting out, and in the very beginning of her inquiries?

A man considered in his present state seems only sent into the world to propagate his kind. He provides himself with a successor, and immediately quits his post to make room for him.

He does not seem to enjoy life, but to deliver it down to others. This not surprising to consider in animals which are formed for our use, and can finish their business in a short life.—The silkworm, after having spun her task, lays her eggs and dies. But a man can never have taken in his full measure of knowledge, *has not time to subdue his passions*, establish his soul in virtue, and come up to the perfection of his nature, before he is hurried off the stage. *Would an infinitely wise Being make such glorious creatures for so mean a purpose?* Can he delight in the production of such abortive intelligence, such short-lived reasoning beings? Would he give us talents that are not to be exerted? capacities that are never to be gratified? How can we find that wisdom which shines through all his works, in the formation of man, without looking on this world *as only a nursery for the next*; and believing that the several generations of rational creatures which rise up and disappear in such quick successions, are only to receive their *first* rudiments of existence here, and afterwards to be transplanted into a more friendly climate, where they may spread and flourish to all eternity?

There is not, in my opinion, a more pleasing and triumphant consideration in religion than this, of the *perpetual progress* which the soul makes towards the perfection of its nature, without ever arriving at a period in it. To look upon the soul as going on from strength to strength; to consider that she is to shine forever with new accessions of glory, and brighten to all eternity; that she will be still adding virtue to virtue, and knowledge to knowledge—carries in it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself, to see his creation for ever beautifying in his eyes, and drawing nearer and nearer to him, by greater degrees of resemblance.

Methinks this single consideration, of the *progress* of a finite spirit to *perfection*, will be sufficient to extinguish *all envy* in inferior natures, and *all contempt* in superior. That Cherubim, which now appears as a god to a human soul, knows very well that the period will come about in eternity, when the human soul shall be as perfect as he himself now is; nay, when she shall look down upon that degree of perfection as much as she now falls short of it. It is true the higher nature still advances, and by that means preserves his distance and superiority in the scale of being; but he knows that how high soever the station is of which he stands possessed at present, the inferior nature will at length mount up to it, and shine forth in the same degree of glory.

With what astonishment and veneration may we look into our own souls, where there are such hidden stores of virtue and knowledge, such inexhausted sources of perfection! We know not yet what we shall be, nor will it ever enter into the heart of man to conceive the glory that will be always in reserve for him. The soul, considered with its Creator, is like one of those mathematical lines that may draw nearer to another for all eternity without a possibility of touching it: and can there be a thought so transporting, as to consider ourselves in these perpetual approaches to Him, who is not only the standard of perfection, but of happiness?"

Religion and Religious Worship.

RELIGION is faith, or belief, in a Superior Power, and is NECESSARILY developed through the organization of the human mind, and, therefore, UNIVERSAL. The natural exercise of the mental faculties suggests a higher intelligent Power—the wonderful manifestations of Wisdom around us renders the belief *involuntary*. The essential idea in religion is, the conception of this Higher Power, upon the development of which depends the various exhibitions of religious *opinion*.

“Thus from the consideration of ourselves, and what we infallibly find in our own constitutions, our reason leads us to the knowledge of this certain and evident truth, that *there is an eternal, most powerful, and most knowing being* ; which whether any one will please to call GOD, it matters not. The thing is evident, and from this idea duly considered, will easily be deducted all those other attributes, which we ought to ascribe to this eternal Being.”*

Associated with the conception of Deity, is the Divine instinct, inherent in man, of his IMMORTALITY, the opinion of the conditions of which also depends upon the development of mind.—The transmigration of souls was the Egyptian and early Grecian conception of immortality. The re-absorption of all Spirits into the eternal that of the Hindoos. The Arabian pictures to his imagination endless sensual delight—the Hebrew longs to tread the streets of the Golden City—the Indian dreams of the hunting ground of the Great Spirit.

In the various degrees of intellectual development, as illustrated in MODES of Religion, there is a principle of harmony common to all—THE WORSHIP OF A HIGHER POWER! In the rudest forms, religious worship, is simply that of the uninstructed mind—in others, the march of rationality and cultivation, is clearly marked, exhibiting the grades of mental development.—All are founded in TRUTH—this God has established, however

* Locke's Essay.

absurd or irrational may seem the **EXPRESSION** of this truth.—Nor should we forget, in looking down upon inferior development, that there is no established form of Religion which **SATISFIES** the human mind. The most highly developed of all popular forms is subject to constant mutation—progress—and this must ever be so until man attains a **SPIRITUAL** conception of the **SOUL**, of **IMMORTALITY**, and of **GOD**.

Religious Worship, as illustrated in the history of man in all ages and climes, is spontaneous—instinctive; and, its mode, dependent upon the causes which the **EXPERIENCE** of the races has accumulated. All worship a **HIGHER POWER** with **VARIED** mental development and conception of that **POWER**. It is irrational to quarrel with such manifestations of a natural instinct, suggesting at once a common source and seeking a common object—the

“**FATHER** of all, in every age
In every clime adored
By Saint by Savage and by Sage
Jehovah, Jove, or Lord.”

Its forms of expression have at times been inhuman—at others, narrow, selfish and discordant. But, while we condemn in the one case, or regret in the other, the absence of higher development, we must not forget that **RELIGION** and **RELIGIOUS WORSHIP**, is a **NECESSARY** result of man's nature which **MUST** find expression in some **FORM** or other. Under, therefore, whatever **FORM** the **LIVING GOD** is worshipped, while the duty rests upon us and upon Society to do all we can towards the truthful development of such forms—as we are all under one law—the great **LAW OF PROGRESS**—and all established upon one truth—that there is a **HIGHER POWER**—we should feel a sympathy, whatever the **FORM**, in the worship of that **Power**.

We are now beginning to conceive the great truth, that there is but **ONE GOD**; who has endowed us with the capacity, and imposed upon us the duty, to rightly estimate the **NATURE** and **ORDER** of the Creation of which we constitute a part so prominent. Every step in the progress of discovery heightens our

admiration of His Wisdom, Goodness and Power. We find ourselves upon this

“Isthmus of a middle state,
A being darkly wise and rudely great,”

And know that we must fulfil the conditions of such a state; but, also, know, that this state, under the great law of progress, can only be one from which we are passing away to better and higher conditions of life.

Such conditions are not wholly beyond our conception now.—If we reflect that mind—spirit—is immaterial; that it SEES by CONCEPTION; that the objects of its contemplation and enjoyment are also *immaterial*, and, that beauty, truth, goodness, harmony, afford the light even here which leads us on to a conception of their SOURCE; if we reflect upon this we may appreciate truly, not only in what religion, pure and undefiled, is founded and how it must forever grow, but realize more clearly the nature of the existence to which we are advancing. The mind of man has progressively developed in knowledge, from cause to cause,—from law to law—from truth to truth, and it is only in such advancement that we can ultimately approximate a conception of the Divine Nature and of the immortal conditions of the Soul.

Reflect upon the *nature* of the Soul; a mental organization possessed, at once, of *capacity*, *purpose*, and *object*, fitting it for indefinite expansion. Conceive, as you may, the Spiritual nature of God, not alone in the formulas of holiday worship, but in the constant observance of those LAWS impressed upon material, animal and moral natures.* Enlarge your knowledge of those laws until fixed in the *conviction* that the soul of man is obeying, in the order of nature, a great law of endless progressive development—and you will stand upon vantage ground, needing no aid to belief, faith, or hope, of eternal happiness.—We may thus KNOW our own destiny—conceive the Wisdom of the Creation—and exalt our conceptions of the Creator.

* For illustrations of the Greatness, Power and Goodness of God manifest in the Creation, the reader is referred to the Bridgewater Treatises.

The religious instinct of the soul may thus be brought in harmony with all nature. Without a note discordant, we may then join the general anthem of nature, choosing for our Temple the Universe of God—giving HIM no corporeal frame—but clothed with Infinite *Power*, *Wisdom* and *Goodness*, we may see Him animating all lower life, blessing our pilgrimage on earth, and laying, broadly and deeply, in our spiritual nature, the foundation of eternal happiness. Then may

“ Every living soul,
 Beneath the spacious temple of the sky,
 In adoration join ; and, ardent raise,
 One general song ! To him ye vocal gales,
 Breathe soft, whose spirit in your freshness breathes :
 Oh, talk of Him in solitary glooms ;
 Where o’er the rock, the scarcely waving pine
 Fills the brown shade with a religious awe.
 And ye whose bolder note is heard afar
 Who shake the astonished world, lift high to Heaven
 Th’ impetuous song and say from whom you rage.
 His praise, ye brooks attune, ye trembling rills,
 And let me catch it as I muse along.
 Ye headlong torrents, rapid and profound ;
 Ye softer floods, that lead the humid maze ;
 Along the vale ; and thou majestic main,
 A secret world of wonders in thyself,
 Sound his stupendous praise, whose greater voice
 Or bids you roar or bids your roarings fall.
 Soft roll your incense, herbs and fruits, and flowers,
 In mingled clouds to Him whose Sun exhorts
 Whose breath perfumes you, and whose pencil paints.
 Ye forests bend, ye harvests wave, to Him,
 Breathe your still song into the reaper’s heart
 As home he goes beneath the joyous moon.
 Ye that keep watch in Heaven, as earth asleep
 Unconscious lies, effuse your mildest beams,
 Ye constellations, while your angels strike
 Amid the spangled sky, the silver lyre.

Great source of day ! best image here below
 Of thy Creator ; ever pouring wide
 From world to world, the vital ocean round ;
 On nature write with every beam his praise,
 The thunder rolls : be hush'd the prostrate world
 While cloud to cloud returns the solemn hymn.
 Bleat out afresh ye hills : ye mossy rocks,
 Retain the sound : the broad responsive low
 Ye vallies raise ; *for the Great Shepherd Reigns :*
 And his unsuffering Kingdom *yet will come.*
 Ye woodlands all awake : a boundless song
 Burst from the groves : and when the restless day,
 Expiring, lays the warbling world asleep,
 Sweetest of birds, sweet Philomela charm
 The listening shades and teach the night his praise.
 Ye Chief, for whom the whole Creation smiles,
 At once the head and heart, and tongue of all,
 Crown the great hymn : in swarming cities vast,
 Assembled men, to the deep organ join
 The long resounding voice, oft breaking clear
 At solemn pauses, through the swelling base
 And, as each mingling flame increases each,
 In one united ardor rise to Heaven.
 Or, if you rather choose the rural shade,
 And find a fane in every secret grove,
 There let the Shepherd's flute, the Virgin's lay,
 The prompting seraph, and the poet's lyre
 Still sing the God of seasons, as they roll.
 For me, when I forget the darling theme
 Whether the blossom blows, the summer ray
 Russets the plain, inspiring autumn gleams,
 Or winter rises in the blackening east ;
 Be my tongue mute, my fancy paint no more,
 And dead to joy, forget my heart to beat.
 Should fate command me to the farthest verge
 Of the green earth, to distant barbarous climes,
 Rivers unknown to song ; where first the Sun
 Gilds Indian Mountains, or his setting beam,

Flames on the Atlantic isles; 'tis nought to me
 Since God is ever present, ever felt,
 In the void waste, as in the city full,
 And where He vital breathes, there must be joy.
 When even at last the solemn hour shall come,
 And wing my mystic flight to future worlds,
 I cheerful will obey : then with new powers,
 Will rising wonders sing : I cannot go
 Where Universal Love not smiles around,
 Sustaining all yon orbs, and all their suns
 From *seeming* ill still educing *good*
 And *better* thence again and *better* still,
 IN INFINITE PROGRESSION."

Let it not be said that a bad man will be made worse by the belief that the time is approaching when he will cease to be governed by brutal instincts ; when he will leave his sensual nature in the grave with his body and his soul will be liberated to a destiny of spiritual *purity* and endless spiritual growth. A wicked man might naturally seek the society of the imagined *lost* ; but, if you awaken in his mind *conviction* that his associations must ever be with the *pure* and *holy*, when the fitful fever of this life is over, his Soul here will assert its supremacy over his sensual nature, and he will learn to pray—

——— "Of that spirit who lighted the flame
 That pleasure no more might its purity dim ;
 And that sullied but little or brightly the same
 He might give back the gem he had borrowed from Him."

The Soul may pass into eternity, not sullied,—that is impossible:—clouds may obscure but cannot sully the sun's rays ;—but, undeveloped—without growth, and it is possibly, an inferiority keenly felt, to pass into the spiritual state and to find that until then the higher nature—the Soul—had never awakened to spir-

itual life. Still, though the past be dead the future is forever before us:

“Reproach not thine own soul, but know thyself,
Nor hate another’s crime, nor loathe thine own ;
It is the dark idolatry of self
Which, when our thoughts and actions once are gone,
Demands that man should weep, and bleed and groan ;
O vacant expiation ! be at rest.—
The past is *death’s* the *future* is thine own ;
And love and joy can make the foulest breast
A paradise of flowers, where peace might build her nest.”

Yes, teach the slave of passion that the hour for his redemption approaches—that the animal instincts under which he lives must die ; and that his higher nature alone can live :

—————“Tread Pride’s golden palaces,
Through Penury’s roofless huts and squallid cells,
Descend, where’er in abjectness
Woman with some vile slave her tyrant dwells,
And pour for the despairing, from the chrystal wells
Of the deep spirit, reason’s mighty lore,
And power shall then abound, and hope arise once more.”

We often speak of the *Justice* of God without reflecting that His Justice is not our Justice. With Him it must be, perfect *Righteousness* ; and when we undertake to judge what that righteousness is or should be, with regard to ourselves, we most rationally conclude that it lies not in *punishment* but in the *principle of compensation*.

—————“The chastened will
Of virtue sees that justice is the light
Of love, and not revenge, and terror and despite.”

No other conclusion is in accordance with the progressive order of the creation. Besides, when we reflect that the development of mind is controlled by the conditions of life, and that in the most favorable conditions, are many causes of misdirection

and misery, over which we have no control:—that God controls these conditions and the mind upon which they operate, with a view to the *advancing* order of the creation, we look with assurance to our liberation from these conditions as to the *period* of our punishment—or rather as the end of a less perfect state of being.

“*He* has so ordered things on purpose,” said Wollaston, “that from the *various* compositions of men’s *circumstances* with the natural effects of their virtues and vices, and the inequalities arising thence, they might see the *necessity* and *certainty* of another state.

If there is no other beside the present being, the *general* and *usual* state of mankind is scarce consistent with the idea of a *reasonable* cause. Let us consider a little. Not to mention what we must suffer from the *very settlement* and *condition* of this world by hunger, thirst, heat, cold, and indispositions; like *leaves* one generation drops, and another springs up, to fall again and be forgotten. As we come into the world with the labor of our *Mothers*, we soon go out of it with *our own*. *Childhood* and *youth* are much of them lost in insensibility and trifling, vanity and rudeness; obnoxious to many pains and accidents; and, when they are spent in the best manner, are attended with *labor* and *discipline*. When we reach that *stage of life* which usually takes us from our nearest relations, and brings us out into the world, with what difficulty are proper *employments* and stations found for us? When we are *got out*, and left to seramble for ourselves, how many *hardships* and *tricks* are put upon us, before we get the sagacity and dexterity to save ourselves? How many *chances* do we stand? How troublesome is *business* made by unreasonableness, ill nature or trifling and want of punctuality in the persons with whom we deal? How do we find ourselves instantly surrounded with *snares* from designing men, knaves, enemies, opposite interests, factions, and many times from a mischievous breed, whose *childish* or *diabolical* humor seeks pleasure in the uneasiness of other people? Even in many of those *enjoyments*, which men principally propose to themselves, they are greatly *disappointed*, and experience shews,

how unlike they are to the antecedent images of them: They are commonly mixt: the apparatus to most of them is too opérose: the completion of them seldom depends upon *ourselves alone*, but upon a concurrence of things, which rarely hit *all* right: they are generally not only less in practice, than in theory, but die almost as soon as they are: and perhaps they entail upon us a tax to be paid after they are gone. To go on with the history of *human life*: the affairs go prosperously yet still perhaps a *family* is increasing and with it new occasions of *solicitude* are introduced, accompanied with many *fears* and *tender apprehensions*. At length, if a man, through many cares and toils and various adventures, arrives at *old age*, then he feels most commonly his *pressures* rather increased than diminished, and himself *less able* to support them. The business he has to do grows *urgent* upon him, and calls for *dispatch*: most of his faculties and active powers begin now to fail him apace: *relations* and *friends*, who might be helpful to him (and among them perhaps the dear comfort of all his joys, and all his cares) leave him, *never to return more*: wants and pains all the while are multiplying up n him: and under this *additional load* he comes melancholy behind, tottering, and bending towards the earth; till he either stumbles upon something, which throws him into the grave, or fainting, falls of himself. And must he *end here*? Is this the period of his being. Is this *all*? Did he come into the world only to *make his way* through the press, amidst many justlings and hard struggles with at best only a few deceitful, little, fugacious pleasures interspersed, and so *go out of it* again? Can this be an end worthy of a First Cause *perfectly reasonable*? Would even any *man*, of common sense and good nature, send another upon a *difficult journey*, in which, tho' he might perhaps now and then meet with a little smooth way, get an interval for rest and contemplation, or be flattered with some verdurs and the smiles of a few daisies on the banks of the road; yet upon the whole he must travel through much dirt, take many wearisome steps, be continually enquiring after some clew or directions to carry him through the turnings and intricacies of it, be puzzled how to get a competent *viaticum* and

pay his reckonings, ever anon be in danger of being lost in deep-waters, and beside forced all the while to fence against weather, accidents and cruel robbers who are everywhere lying in wait for him : I say, would any one send a man upon *such a journey* as this, *only* that the man might faint and expire at the end of it, and all his thoughts perish : that is, either for *no end* at all, or for the *punishment* of one, whom I suppose never to have hurt him, nor even to have been capable of hurting him ?— And now can we impute to God that, which is below the common size of *men*.

But here, the case, as I have put it, only respects them, who may be reckoned among the *more fortunate* passengers ; and for *one*, that makes his voyage so well, *thousands* are tossed in tempests and lost. How many never attain any comfortable settlement in the world ? How many fail, after they have attained it, by various misfortunes ? What melancholy, what distractions are caused in families, by inhuman or vicious husbands, false or peevish wives, refractory or unhappy children ; and, if they are otherwise, if they are good, what sorrow by the loss of them ? How many are forced by necessity upon drudging and very shocking employments. How many subsist upon begging, borrowing and other shifts, nor can do otherwise ? How many meet with sad accidents, or fall into deplorable diseases ? Are not all companies, and the very streets filled with complaints, and grievances and doleful stories ? I verily believe that a great part of mankind may ascribe their deaths to want and dejection. Seriously, the *present state* of mankind is unaccountable, if it has not some connection with *another*, and be not as it were, the porch and entry to it."

There can be no rational doubt of a "connection" between this state of man and "a future life;" whether we contemplate this state as delineated in the foregoing quotation ; or whether we reflect upon the CAPACITY of the human mind ; or, consider the PROGRESSIVE ORDER of the creation ; we are instructed that the present life is, as it were "the porch and entry" to another. Whether that life is designed to compensate for the miseries of this, is best determined by considering whether the nature of man

is wholly subordinate to the laws of the Creation or whether he is, IN ANY SENSE, free in thought or action, and, independent of those laws. This will be discussed in the chapter on the Moral Power of Man.

Moral Demonstration.

To conclude. IF the PHYSICAL ORDER of the Creation has been demonstrably PROGRESSIVE and preparatory to the support of human life:—IF the history of CIVILIZATION teaches that this principle of progress is moral as well as physical and has had for its great object the DEVELOPMENT OF MIND: IF it is equally demonstrable that such a principle or LAW must continue its operation, while the mind is capable of *further* development; and, IF the intellectual nature of man is fitted, organized for indefinite expansion in the pursuit of knowledge, then the conclusion is demonstrated—"the conditions of this life otherwise unaccountable" are explained, and the knowledge of the immortality of the soul is firmly based upon the eternal order of nature.

When we reflect upon the grand triumphs of Natural Theology—the wonderful development of popular Religion, in its continual advancement under established forms, and discover the great truth that all opinions are advancing to the recognition of that SUPREME law which harmonizes all and gives unquestioning assurance of immortal happiness to man, we give, without reservation, full, free and joyous, our GRATITUDE to the Author of our being.

THE MORAL POWER OF MAN.

CHAPTER II.

Physically and morally, man is organized for **HAPPINESS**, and evil is simply a violation of the laws of his organization and it can only be from physical disorder, or social perversion, that he fails to attain the object of his creation. His desires, propensities, passions, all point to happiness and righteousness, and the end of the organization is defeated when desire—uncontrolled by enlightened reason—in violation of right, attains gratification. In a savage state the passions are prolific of evil; and, in civilized life one who commits evil is a savage to that extent—that is to say, irrational. For, though he may ordinarily display intelligence—though he may know he is violating moral law—doing wrong—**WE** know; that when he does wrong blind passion has been stronger than reason.

“In some cases,” says Dr. Reid, “a stronger impulse of appetite or passion may oppose a weaker. Here also there may be determination and action without judgment.

Sometimes, however, there is a calm in the mind from the gales of passion or appetite, and the man is left to work his way, in the voyage of life, without those impulses which they give.—Then he calmly weighs goods and evils which are at too great a distance to excite any passion. He judges for himself as he would for another in his situation and the determination is wholly imputable to the man, and not in any degree to his passion.”

The impulses of passion or desire alone produce evil action, and where such action is produced, the relation is at once traced to the passion or desire. There may be calms in the mind from **gales** of passion or desire; but, it is never free from their control.

Sensualists may appreciate this and the most highly developed, unimpassioned, intellect, will recognize, that it is animated, moved, by desire. The strength of passion, desire, reason, are alike dependent upon *development*, and this, upon physical, social and moral condition. Whatever man does, therefore, of evil, should be imputed to these conditions.

"It is easy" says Locke "to give an account how it comes to pass, that though all men desire happiness, yet their wills carry them so contrarily, and consequently some of them to what is evil. And to this I say, that the various and contrary choices that men make in the world, do not argue that they do not all pursue good, but that the same thing is not good to every man alike. This variety of pursuits shows, that every one does not place his happiness in the same thing, or choose the same way to it. Were all the concerns of man terminated in this life, why one follows study and knowledge, and another hawking and hunting: why one chose luxury and debauchery, and another sobriety and riches; would not be, because every one of these did not aim at his own happiness, but because their happiness was placed in different things."

It is matter for admiring wonder that our race BEGAN under the almost absolute control of the passions—of our ANIMAL nature—and that yet, through the long ages, with all their crime and carnage, man has steadily progressed in higher mental development. The CAUSE of this is briefly explained by Macauley:

"In every experimental science there is a tendency towards perfection. In every human being there is a wish to ameliorate his own condition. These two principles suffice, even when counteracted by great public calamities and by bad institutions, to carry civilization forward. No ordinary misfortune, no ordinary misgovernment, will do so much to make a nation wretched, as the constant progress of physical knowledge, and the constant effort of every man to better himself, will do to make a nation prosperous."

This tendency and this impulse have developed science, art and philosophy—elevated opinion—improved manners and cus-

toms—advanced all the elements of civilization, from the twilight of history extending their influences over mental development; and still this tendency and impulse obey with increasing momentum, the supreme law which urges man onward in his destiny. The intellectual nature of man has thus been made steadily to advance its supremacy over his animal nature, and, as the conditions of life are ameliorated by the progress of knowledge, will more and more reduce his lower nature to rational subjection. The time must come, when “His Will,” better understood than now, will prevail among men. But, the time is not yet. In the highest condition of civilization, man is still subjected to influences which PRODUCE evil action—not because he is organized for evil—but because he is organized with animal desires and passions which seek gratification and which at times reach it, under wrong physical, moral or social influences.

When a nation has reached a certain stage of civilization and becomes involved in revolution or overthrow; when an individual, as Alexander, Caesar or Napoleon, devastates the earth; when criminals of less enormity, on a more limited theatre, are subjected to irrational development of passion; whether such disaster and perversion of mind retards social and moral progress has been answered by Alison:

“Provision is made both for the righteous retribution of nations and the general advancement of the species; and it is evident that while signal wickedness or strenuous performance of duty seldom fail, even in this world, to work out their appropriate reward or punishment, the Great Architect of the Universe *overrules* both to the ultimate good at once of the individual, the nation, and the species; and builds up alike from the wisdom and folly, the virtues and vices, the greatness and weakness of men, amid the chastisement and reward, the elevation and destruction of nations, the mighty fabric of general and progressive improvement.”

But we are concerned now with the perversion ITSELF—to ascertain whether it is the result of necessity, or, free-agency or the effect of causes which *antedate* our being, and which yet, do not necessarily exist.

It is admitted that the design and proper end of the human organization physical and mental, is happiness. The question is, why does it fail to attain, in any instance, the object of its organization—why is there such diversity in pursuit of a common object when all are moved by a common nature?

Observe, in a rich alluvial basin, the white oak, in perfect development, exhibiting its grand proportions to the admiring gaze of man. See an individual of the same species on some barren mountain range, a gnarled, deformed and fruitless shrub. These are plants having a common organization and a purpose or design in common. Are we at a loss to discover the causes of the diversity of development?

We cannot condemn the shrub for its deformity. If it has failed to attain proper development and to bring forth its proper fruit, it results from some organic derangement or from external influences. The result is not imputable to the tree—though it may be to adverse conditions of the soil, and its surroundings or to some injury the tree has received. In like manner we should learn to estimate the development of man, also subject to diversity of condition, and to adjudge his works. These are sometimes good—sometimes bad—but the same man produces both; that is to say, ALL are alike organized, and the difference in action is the result of difference in development and not in difference of organization. If the act is bad we can only conclude that the man has been badly developed or perverted—not that he is organically bad;—that would be an imputation of evil design to God.

As in the vegetable and animal world, so the development of man is wholly subordinate to the conditions of life. These conditions, as they affect human development, are physical, social and moral. These antedate our being and control our development and operating, as they do, with so great diversity, produce all the varieties of human character.

Moral freedom pre-supposes spiritual perfection. The mind to be free in its choice, must KNOW the past, the present and the future—must be independent of all extraneous influence—must be infinite in Power and Wisdom. GOD alone is FREE.—

All else is SUBORDINATE, under the law of progress, to the physical, social and moral conditions of the creation. Man, subject to the law of progress, which ever carries him onward and upward, is physically and morally, the creature of pre-existing causes. To the Past he is indebted for his Laws, Government, Religion, Arts, Sciences, Manners, Customs—to all that lifts him above the savage, and Accident controls his allotment of these benefits. Accident not only gives him Existence—Race—Country; but, allots to each his PORTION of the BENEFITS that race and country have preserved. It ushers him into life through affluence or poverty. It surrounds him with stimulants to high mental and moral, development, or, to beastly passion. It gives a perfect or an imperfect organization. It leaves him full of passion, to mental blindness and moral obliquity; or, with passion all chastened, to mental illumination.

“Natural Theology,” says Dr. Paley, “has ever been pressed with this question: Why under the regency of the supreme and benevolent Will, should there be in the world, so much as there is, of the appearance of *chance*?”

The question in its whole compass lies beyond our reach: but there are not wanting, as in the origin of evil, answers which seem to have considerable weight.

It is only to think of the Deity, to perceive what variety of objects, what distance of time, what extent of space and action, his counsels may, or rather must, comprehend. Can it be wondered at, that, of the purposes which dwell in such a mind as this, so small a part should be known to us? It is only necessary, therefore, to bear in thought, that *in proportion to the inadequateness of our information* will be the quantity in the world of apparent chance.

Human life is uncertain. Disease, the forerunner of death attacks under the appearance of chance. Again; there are strong intelligible reasons why there should exist in human society great disparity of wealth and station; not only as these things are acquired in different degrees, but at the first setting out of life. In order to answer the various demands of civil life, there ought to be amongst the members of every civil so-

ciety a diversity of education, *which can only belong to an original diversity of circumstances.* As this sort of disparity, (which ought to take place from the beginning of life,) be *previous* to the *mérít* or *démérít* of the persons upon whom it falls, can it be better disposed of than by chance? *Parentage* is that sort of chance; yet it is the commanding circumstance which in general *fixes* each man's place in civil life, along with every thing which pertains to its distinctions.

It appears to be also true, that the exigencies of social life call not only for an original diversity of *external* circumstances but for a mixture of different faculties, tastes and tempers.—Activity and contemplation, restlessness and quiet, courage and timidity, ambition and contentedness, not to say even indolence and dullness, are wanted in the world, all conduce to the well going on of human affairs. Now, since these characters *require* for their foundation, *different* original talents, *different* dispositions, perhaps also, *different* bodily constitutions; and since, likewise, it is apparently expedient, that they be *promiscuously* scattered amongst the different classes of society: can the distribution of *talents*, *dispositions*, and the *constitutions* upon which they *depend*, be better made than by chance?"

When, in the physical world, some great violence interrupts for the time the ordinary course of nature, we do not call it an accident. It is an effect, we conceive, incidental to, or, in accordance with some general law. With similar faith we should assume that moral evil is subordinate to the progress and development of God's moral world, and that the causes producing it are not unknown to Him. But, to us, they are unknown, or, beyond our control. The Present is to man, an exhibition of EFFECTS, the causes of which antedate his own existence and arise FROM THE VERY NATURE of the Creation. He is a prominent agent in the creation and fills the part which physical, social and moral condition assigns him. His character, in the brief period of human existence, may undergo extreme changes but these changes are always *effects* of the variations in the conditions of life. These hold the mind subordinate and it can only desire, hope or reason, in accordance with them. They

are ever changing—changes which illustrate physical progress and the growth of civilization ; which, operating through physical nature, have, in time, altered the conditions of the earth's surface as a scene of organized existence, and operating through the mind of man, has developed customs and opinions, art, science, religion and philosophy.

The order of nature is progressive, and physical, and social condition obey, necessarily, the paramount law. In both, the tendency to change, whether immediately good or evil, has for its ultimate purpose, the improvement of the conditions of life. War, pestilence and famine ; the decay of Empires and popular corruption, lead unerringly to a period of improvement and mental elevation.

To these conditions, ever varying, we must look for an explanation of the *causes* which determine the *results* in human development, as it is these which

“Pour fierce ambition in a Cæsar's mind

Or, turn young Ammon loose to scourge mankind ;”

Or, start into life far in advance of their age, a Bacon or a Newton, to give impetus to human progress ; or hasten the fall of a declining empire and speed a purer race, to intellectual ascendancy.

The Greeks ascribed the guidance of human affairs to DESTINY. The Romans worshipped FORTUNA who blindly dispensed the fortunes of life. Partial truth lies in each conception.—*Necessity* connects *cause* and *effect* and human development necessarily results from antecedent causes. But, where evil exists is such development, the causes do not exist in the *design* of Deity, but in defective physical or social condition, and are removeable, and hence, do not necessarily exist. Subject as we are to these conditions, it is mere chance or fortune, which allots to you the highest physical and social condition, or to me the lowest ; which gives to you healthy progenitors and a healthy social condition and to me the reverse.

Government authorizes the sale and use of intoxicating liquors and social opinion approves it. When the drunkard or criminal is developed, it is a necessity—it is predestination ; be-

cause the effect of adequate causes. But, it is blind fortune, too, when you are victimized by the influences of such a system.

It is folly to ascribe the existence of evil to the spiritual world where the causes are so apparent in this. Think of the parable of the sower. "And when he sowed, some seeds fell by the way-side and the fowls came and devoured them up: some fell upon stony places where they had not much earth, and forthwith they sprung up, because they had no deepness of earth, and when the sun was up, they were scorched and because they had no root, they withered away. And some fell among thorns, and the thorns sprung up and choked them. But, others still, fell into good ground and brought forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold."

This is not more strongly illustrative of the dissemination of truth than of the varied development of human character.—Human life, over all this earth, springs into being, susceptible of proper development from favorable influences; but, as in the seed sown, it finds genial and ungenial surroundings. From favorable physical and moral influences, we find it highly developed, and in the absence of these, dwarfed or perverted. From such conditions, determined by the past and operating upon human development man derives his momentum to good and his proclivity to evil.

It has been said that, "there are always some peculiar and characteristic features in the physical geography of each large division of the globe, and on these peculiarities the state of animal and vegetable life depends."* It may with equal truth be said that there are peculiar social and moral conditions, in every form of society, upon which the state of mental development depends.

"Men" says Montesquieu, "are influenced by various causes, by the climate, the religion, the laws, the maxims of government, the precedents, morals, and customs; from whence is formed a general spirit, which takes its rise from these.

In proportion, as in every nation any one of these causes acts

* Sir Charles Lyell.

with more force, the others in the same degree become weak.—Nature and the climate rule almost alone over the savages ; customs govern the Chinese ; the laws tyrannize in Japan ; morals had formerly all their influence at Sparta ; maxims of government, and the ancient simplicity of manners, once prevailed at Rome.”

Passion, desire, and, judgment, upon the latter of which depends the sense of right and wrong, are **INNATE** qualities of the human mind, and, as **NECESSARILY** developed, as the flower of the plant. Their right or wrong development, is dependent, as in vegetable or animal life, upon influences affecting them. If we, in our individual development control these influences, we have some appearance of mental independence ; if we do not control them, we may accelerate human progress by a more just appreciation of the causes of human action.

The influences which vary the development of passion, desire and judgment, are physical, social and moral, and are **GOOD** and **EVIL**. Physical influence, for instance, may come from health or disease. Social influence, from affluence, competence or poverty. Moral influence may afford the attractions of virtue, or the allurements of vice. Amid such influences we are born, and, dependent upon them, in their various modifications, is, the **DEVELOPMENT OF HUMAN CHARACTER**.

Physical condition, art, science and philosophy ; manners, habits, customs and opinions, are **TRANSMITTED**, from generation to generation, under no other regulation than the **LAW OF PROGRESS**, controlling events and the development of mind.

Progress is ever changing these conditions. Such is physical, social and moral history. A nation, or a generation may be involved in calamity—but, the calamity lays the foundation of future advanced condition.

“Historians in all ages” says Alison, “have exerted their powers in painting the dreadful devastations produced by the periodical eruptions of the Tartar tribes into the smiling plains of Southern Asia ; the pyramids of heads that marked where their sabre had been, and the sack, conflagration and ruin which

have ever attended their footsteps. But admitting the terrible nature of the whirlwinds which have thus passed over the earth, it is the height of error to consider them as pernicious in their ultimate effects; they resemble the tempest, which is often necessary to restore the purity of the physical atmosphere, or the wintry storms which clear away the decayed riches of summer vegetation; and, accordingly, it was ever under the powerful, though transient vigor of northern dynasties, that society under the Asiatic rule has risen to greatness, or passing felicity been communicated to mankind. All its great nations, the Medes, the Persians, the Assyrians, the Parthians, the Monguls, have sprung from the intermixture of barbarian energy with civilized opulence, and when greatness had corrupted even the majesty of Rome "the giants of the North," in Gibbon's words, "broke in and amended the puny breed." Either a physical or moral regeneration seems necessary in the later stages of civilized life in all countries; if no means of producing the former, from internal energy or virtue exist, the latter is necessary. And the reflecting observer who has witnessed the innumerable evils which have followed in the wake of long established civilization, even with all the means of combatting them which a purer religion and the free spirit of Europe have afforded in modern times, will probably hesitate to characterize even the inroads of Timour or Genghis Khan as unmixed evil, and doubt whether they are not the severe but necessary means of purifying and reforming mankind, when corrupted by the vices of a society which has no salient and living principle of energy within its own bosom."

We act obedient to the IMPELLING causes though centuries contribute to their force; we give them EFFECT, though blind to all save the immediate consequences of our action.

As physical condition is the work of vast epochs of time;* so,

* We find so many remarkable relations between the physical conditions of our earth and the well being of its races, that we cannot avoid seeing in the historical evidences of geology some traces of order; a winter, a spring, the seed time and a harvest of creation; a winter when life was absent, a spring when preparation for it was accomplished, and, an era, when it was

social and moral condition is the work of ages. As physical condition, in different regions of the earth, is unequal in the support of vegetable and animal life; so, social and moral condition is found unequal, in the development of mind. The nations which have been most fortunate in appropriating the experience of the race are the most highly advanced in civilization.

We have but to pass from one people to another to mark all the differences and effects of social and moral condition. Among one people we find the experience of the past unfolded in organized government—codes of law—highly developed religion—physical comfort and anxious prosecution of the arts, sciences and philosophy. Among another we find, that—

“ Knowledge, to them, its ample page,
Rich with the spoils of time did ne’er unroll,”

and development is marked with ignorance, idolatry and barbarism.

Why some portions of the earth should have been thus blessed and others left in a state apparently original, is doubtless owing mainly to physical condition. That portion of the globe of moderate temperature and teeming with human nourishment has been made, in remarkable correspondence, the treasury of human learning and refinement.

How the experience of the past is incorporated into social and moral condition is matter of history. The Greeks appropriated much of the knowledge of the Egyptian—the Romans that of the Greeks, and modern Europe that of Rome. DISCOVERY, always gradual and suggested by the past, has kept pace with the march of time, constantly adding to the accumulation of human knowledge and has now placed us, under the influence of social and moral condition, far in advance of former ages.

That DISCOVERY is gradual and suggested by the PAST, and, as illustrative of PROGRESSIVE CHANGE in physical, social and

called into being; and so successively to the time when the highest created intelligence of our earth was brought forward to take possession and occupy the earth now prepared for him.—*Typical Forms and Special Ends in Creation*, p. 322.

moral conditions, under the DIVINE government, the following facts may serve :—

“A property of a natural substance, long overlooked even though it attracted observation by a different peculiarity, has influenced by its *accidental discovery* the fortunes of mankind, more than all the deductions of philosophy. It is perhaps impossible to ascertain the epoch when the polarity of the magnet was first known in Europe. The French, as well as Italians claim the discovery as their own; but whether it were due to either of these nations, or rather learned from their intercourse with the Saracens, is not easily ascertained.—*Halam, M. A. page 481.*

“But while the learned of Italy were eagerly exploring their recent acquisitions of (ancient) manuscripts, deciphered with difficulty, and slowly circulated from hand to hand, a few obscure Germans had gradually perfected the most important *discovery* recorded in the annals of mankind. The invention of Printing, so far from having been the result of philosophical sagacity, does not appear to have been suggested by any regard to the higher branches of literature. The question, why it was struck out at that particular time, must be referred to that disposition of unknown causes which we call *accident*. The invention of paper seems to have *naturally* preceded those of engraving and printing. It is generally agreed that playing cards which have been traced far back in the fourteenth century, gave the *first notion* of taking off impressions from engraved figures upon wood. This process led to the invention which has given immortality to the names of Faust, Schœffer and Guttenburg.

[*Ib. page 548.*

“There can be no doubt that Black’s researches into those effects of heat which are connected with changes in the state and forms of bodies, and especially with the constitution of vapour, led Watt into that train of reasoning by which his improvements in the steam engine were ultimately effected. Most of the wonders of modern chemistry must be referred to Galvani’s experiments on a dead frog. They led Volta to the construction of the electric pile; and, in the hands of Davy, and his successors,

what important conquests have been attained, and what extraordinary consequences are daily flowing from a source, so apparently unpromising and irrelevant! Independent of the new agents which have been placed in the hands of the experimentalist, and of the new and important theoretical considerations which arise out of them, the whole aspect and character of a great department of physical science has been wonderfully changed, extended and improved; the *cause* of magnetism has been developed; and, a power no less extraordinary and applicable to human uses than light and heat, perhaps indeed the parent of both, is gradually showing its mysterious relations.—Of two great practical consequences have these inquiries already been productive; namely, the electric telegraph, and the preservation of metals from corrosion. That others are upon the eve of their development cannot be doubted; and in proportion as our knowledge of this agent and consequent power over it is extended, those ends must certainly be attained which we have above ventured to anticipate.—*Brande's Enc.—Chemistry.*

It is thus we are advanced by the law of progress gradually to higher and higher conditions, and, it is thus the conditions of mental development are fixed by the past and their sequences ESTABLISHED. We may influence the FUTURE of these conditions; but human effort is not wisely directed when warring against EFFECTS necessarily resulting from their causes. This is true in its application both to individual and social development. Both the individual and social mind receive from the conditions of the past characteristic development. Statesmen understand this—they understand the causes of human action, and at times give them effect, in educating willing subjects of despotic,* or, competent citizens of, free government. When

* "The principal object of government which the Chinese legislators had in view, was the peace and tranquillity of the empire; and *subordination* appeared to them as the most proper means to attain it. Filled with this idea, they believed it their duty to inspire a respect for fathers, and therefore assembled all their power to effect it. They established an infinite number of rites and ceremonies to do them honor when living, and after

they do not, they are ignorant of the principles necessary to the preservation of government. Religion too, knows how to wield these causes in behalf of its creeds. The Koran, once established as the popular religion, the whole Mohammedan world was buried in spiritual bondage. The Catholic Church, too, knew how to wield these causes, and for long held the Christian world in its toils, until one of its members arose, and through the publication of the Bible, introduced various phenomena of cause and effect. Protestantism assumed many forms; but, the success of each was dependent upon the power of the present, to influence the conditions of the future—to mould the minds of future generations. The opinions of men—the creeds of society—forms of government—are tenaciously adhered to,

their death. It was impossible for them to pay such honors to deceased parents, without being led to honor the living. The ceremonies at the death of a father were more nearly related to the laws, manners and customs; however, these were only parts of the same code, but this code was very extensive.

A veneration for fathers was necessarily connected with a suitable respect for all who represented fathers, such as old men, masters, magistrates, and the Emperor. This respect for fathers supposed a return of love towards children, and consequently the same return from old men to the young, from magistrates to those who were under their jurisdiction, and from the Emperor to his subjects. This formed the rites, and these rites the general spirit of the nation.

We shall now show the relation which things, in appearance the most indifferent, may have to the fundamental constitution of China. This empire is formed on the plan of the government of a family. If you diminish the paternal authority, or even if you entrench the ceremonies which express your respect for it, you weaken the reverence due to magistrates, who are considered as fathers; nor would the magistrates have the same care of the people whom they ought to consider as their children; and that tender relation which subsists between the prince and his subjects, would insensibly be lost. Retrench but one of these habits, and you overturn the State. It is a thing in itself very indifferent whether the daughter-in-law rises every morning to pay such and such duties to her mother-in-law; but if we consider that these exterior habits, incessantly revive an idea necessary to be imprinted on all minds, an idea that forms the governing spirit of the empire, we shall see that it is necessary that such or such a particular action be performed.—*Spirit of Laws*, p. 338.

and strive for influence and power, whether right or wrong, and hence, BELLIGERANT nations, DISCORDANT creeds, and, endless conflict of OPINION.

The effects of antecedent causes are not more apparent upon society than upon individuals. All individual action is likewise varied by the influences of the past. There is such a principle in the moral government of man as NECESSITY. His elevation—progress—higher development—is the design of God, amply illustrated in human history, and necessary—unavoidable.

“To rise superior” says Alison, “to the pressure of existing events, to generalize at once from the past and the present, and to draw inferences in regard to the future, which shall be just in the ever changeful current of human affairs, is perhaps the highest effort of philosophical power; yet it is not sufficient to do so that the observer is imbued with the spirit of his own times, and that he is deeply impressed with the progress among mankind, and vast changes in society that he sees around him. If he limits his observation to them alone, he will be led as widely astray as if he regarded only the past, and cast aside all observation of the present. At one period, and in some countries, mankind appear to make the most rapid progress; their numbers multiply with incredible rapidity; they expand in every direction, and come to exercise a great, sometimes a durable influence on human affairs. At other times, nations become stationary, or even retrograde; their energies seem exhausted, their fire is burned out: and centuries elapse without their giving birth to one original thought, or achieving a single action worthy of being recorded in the annals of mankind. In the first period, the thoughtful observer is apt to be unduly influenced by the strength of the current in which he finds himself placed; he sees everything around him in rapid motion; institutions changing, new powers rising into action, old influences sinking or forgotten. He not unnaturally imagines that this violent current is to continue forever the same, when, in fact, the very rapidity of its motion is only accelerating the period when it is to be followed by a calm. He forgets that the rapids of Niagara are succeeded by the calm expanse of Lake Ontario. In the latter

situation, the observer is often led unduly to despair of the fortunes of his species; indignant at the corruption or selfishness with which he is surrounded; unable to arouse his countrymen to activity or public virtue: desponding, from observing the community to which he belongs, sinking in the scale of nations, he becomes hopeless of the improvement of mankind, and vents his discontent in cutting satires on the prevailing vices, and which appear to form the melancholy termination of national exaltation. He forgets that such a state of things is not eternal; that a remedy, and an effectual remedy, is provided against its evils in the rise of other states, the advent of fiercer passions, or the inroad of braver nations; and that as certainly as the bursting vegetation of spring succeeds the torpid vitality of winter, so surely will the energies and powers of mankind come to revive the decaying spirit of nations."

There is also NECESSARY connection between effects and their causes; but, the CAUSES of EVIL human action, do not necessarily exist as a permanent order of Providence. There is no such Design in the Providence of God, and there is no more reason to believe that there is, than that, the instances of defective development, in the vegetable and animal world, result from Design. The truth is, the great and only prerogative of moral power in man, is over those causes, having their origin in the conditions of life, which produce evil action in his race.—So far from such action being necessary, HE has organized us with intellectual capacity to conceive the conditions of life—the sources of moral aberration—and to co-operate with His design, manifested in the perpetual progress of creation, for their removal. This HE has made the highest power of the human mind, and its exercise, the great duty of life and the highest pleasure of existence; a duty which demands not only individual effort, but the exercise of every social influence which may be brought to bear happily upon the future CONDITIONS of life. There is no evil incident to the human mind which does not result, immediately or remotely, from ignorance; there is no evil affecting the happiness of man uncontrollable by *adequate* intelligence.

Such intelligence we do acquire, and can only acquire, *progressively*, and this, indeed, is the order of the creation.

Such is our necessity—such our liberty. We **MUST**, as a race, move onward, and upward, in mental development; individually and socially, we **MAY** accelerate the march of future progress. The causes of the **PAST** are upon **US** and have their effects in the **PRESENT**, and these are good or bad, wise or foolish, or a compound of all. It is not questioned that the **Present** has some latitude of choice—some latitude in which the human mind is determined. But, the choice, whatever it may be, is always the **EFFECT** of physical, social and moral **CONDITION**, and the mind determines **ONLY** in accordance with the power and force of such influences.

“The will,” says Locke, “being nothing but a power in the mind to direct the operative faculties of a man to motion or rest, as far as they depend on such direction: to the question, What determines the will? the true and proper answer is, The mind.” *

It is necessary further, to inquire, what determines the mind? The above mentioned writer has explained this to be, uneasiness, or, desire. This brings us to the consideration of the **DEVELOPMENT** of desire, of judgment, reason, as well as of all the **NATIVE** qualities of the mind, which development we find to be

* “The idea of liberty applied metaphorically to the will, has sprung from a misconception of the meaning of the word power. What is power? —*id quod potest*, that which can produce any given effect. To deny power is to say that nothing can or has the power to be or act. In the only true sense of the word power, it applies with equal force to the loadstone as to the human will. Do you think these motives which I shall present, are powerful enough to rouse him? is a question just as common as, Do you think this lever has the power of raising this weight? The advocates of free-will assert that the will has the power of refusing to be determined by the strongest motive: but the strongest motive is that which, overcoming all others, ultimately prevails; this assertion therefore, amounts to a denial of the will being ultimately determined by that motive which does determine it, which is absurd. But it is equally certain that a man cannot resist the strongest motive, as that he cannot overcome a physical impossibility.”—*From the Notes of Shelly.*

VARIED by the CONDITIONS of life—physical, social and moral.

Common sense, religion and philosophy concur, in recognizing an over-ruling Providence—"a Divinity who shapes our ends"—who is "All in All,"—"in whom we live and move and have our being." If this is true, then man is subordinate to the laws of the Great Ruler and in no sense independent of them. How these laws at once control his subordination and advance his destiny, may be learned from investigating the progress of physical, social and moral evolution. The Design, too, of the Creator, becomes, with such investigation apparent, higher and higher conditions, and, the ultimate ascendancy of the intellectual nature of man.

Higher condition can only result from the removal of the causes producing evil, or, the substitution of higher incentives to action, and every principle in the organization of man, rightly developed, fits him for the highest conceivable earthly condition. It is from misdirection, or defective development, that the design of the organization is defeated. Wrong affects the moral world, as the physical is affected by irregularity, and both, as they conflict with the harmony of the law of Progress, are attended with convulsions—convulsions of nature's abhorrence. To this extent matter and mind are not only accountable to, but, CONTROLLED by, the laws of the Creation.

We must bear in mind the Order of the Creation—beginning with the organization of matter—organization under laws which establish its general harmony and control its beneficent uses.—If it is asked why irregularity, or evil, is incident to a creation thus manifestly organized by Infinite Intelligence, the answer is obvious: the creation is in design PROGRESSIVE, and not STATIONARY. It began with the imperfections of matter—it has resulted in the development of mind, constantly advancing in appreciation of God and his works.

As we advance in such knowledge, we discover the causes of evil and it appears no longer accidental. We remove the cause and the evil disappears. To such discovery and removal of the causes of evil we are indebted for the progress and well-being of life.

But, the causes of evil still abound and constantly repeat their

effects. How often, for instance, are we called upon to mourn the loss of the young and loved of our race. Why are not the causes of these early deaths understood? Must they ever seem the result of accident? Must we ever continue the superstition of the Greeks, that "those whom the Gods love die young?" How long before observation—the mother of science—will detect the causes and remove this fruitful source of ACCIDENTAL ill?

Pestilences—contagious and infectious; how long before science will completely develop their origin and dry up their fountains of woe? Disease, in its countless forms, which we know comes from adverse influences affecting our physical constitution; how long before Science will explain, classify, illustrate, such influences, rather than the wretched remedies with which it seeks to heal the diseased? How long before the inquiry "whence comes it?" and not "what will cure it?" Shall be esteemed worthy of the highest effort of the human mind?

If we know not the causes of such evils—if we are driven to ascribe such effects to the design of God—is it surprising that man should have sought in the realm of spirits for the cause of MORAL evil? If he has exhibited ignorance of his physical constitution and the causes affecting it, is it a matter of wonder that he should be ignorant of his moral nature and the CAUSES operating upon its development? And, yet, none of these causes are above the reach of the human mind. DISEASE may be traced to the causes producing it, and MORAL EVIL to its origin; that is to say, to the causes operating upon mental development. When this is done it appears the result of antecedent, but not, necessary, causes.

A knowledge of the causes of physical and moral evil is preliminary to their removal. A science of Remedies for existing evils, whether physical or moral, may ameliorate human suffering, but can never remove the SOURCES of evil. Each generation must exhaust its REMEDIAL art in efforts to heal its VICIOUS and DISEASED.* But, if based upon the physical and moral

* Even philanthropic effort is addressed to the amelioration of EFFECTS.—Those noble institutions which afford asylums for the unfortunate of our

nature of man, science should explain the causes of physical and moral derangement, we will have reached that degree of knowledge which will secure, in a great degree, the harmony of our physical and moral natures.

In the progress of life through the ever-widening diffusion of knowledge much has been accomplished in abatement of HEREDITARY physical, social and moral evil, and man has never lost the Intuition that the time will come when wrong will have an end; when he will live in harmony with the laws of his being and vindicate the Providence of God.

Dr. Reid closing his Essay on "the extent of human power" reasons in accordance with the principles and general views of the foregoing:—

"The power of man over his own and other minds, when we trace it to its origin, is involved in darkness, no less than his power to move his own and other bodies.

We perceive one event to follow another, according to established laws of nature, and we are accustomed to call the first the cause, and the second the effect, without knowing what is the bond that united them. In order to produce a certain event, we use means which, by laws of nature, are connected with that event; and we call ourselves the cause of that event, *though other efficient causes may have had the chief hand in its production.*

Upon the whole, human power, in its existence, in its extent, and in its exertions, *is entirely dependent upon God, and upon*

race, have been suggested by the best emotions of the human soul; but, like the art of medicine, they are engaged in relieving present distress, and not in removing the causes which produced it. Medicine, it is true, has done much towards explaining the laws of health: but until the chief attention of the philanthropist and man of science is directed to the original causes of disease and their removal, the work must be ever with cases constantly arising. Disease has been decreasing and longevity increasing among civilized nations, and, it is believed, that, with a better knowledge of the laws of health and advancing popular well being and intelligence, many diseases will entirely disappear. For this we must look to the general dissemination of correct knowledge of the human economy and of the causes affecting its development.

the laws of nature, which he has established. This ought to banish pride and arrogance from the most mighty of the sons of men. At the same time, that degree of power which we have received from the bounty of heaven, is one of the noblest gifts of God to man : of which we ought not to be insensible, that we may not be ungrateful, and that we may be excited to make the proper use of it.

The extent of human power is perfectly suited to the state of man, as a state of *improvement* and *discipline*. It is sufficient to animate us to the noblest exertions. By the proper exercise of this gift of God, human nature, in individuals and in societies, may be exalted to a high degree of dignity and felicity, and the earth becomes a paradise. On the contrary, its perversion and abuse is the cause of most of the evils that afflict human life."

Human power is thus emphatically declared to be, in its EXISTENCE, EXTENT, and EXERTIONS, *entirely* dependent upon God and UPON THE LAWS OF NATURE which He has established.—And yet, Dr. Reid attempts, elaborately, to explain the FREEDOM of the human mind ! The TRUTH is, the highest intellectual, as all effort of the mind is made in *obedience* to physical, social and moral condition—"the laws of nature which God has established."

Physical Condition.

Think of these LAWS, or CONDITIONS, of nature, and first, contemplate physical condition in its influence upon man. It is well known that PLANTS are the exponents of soil and climate, and that with these combined animal development is varied. A glance will show that such causes have also exercised a controlling influence upon man. An unknown writer has generalized in the following extract the history of man under climatic influences :

"We see the influence of the material elements very perceptible, in the social, moral, and historical manifestations of the various races of the world. A consideration of the Asiatics, the Greeks, the Egyptians, and other nations of ancient or modern name, would make this evident. The Easterns inhabiting, in Central Asia, vast extents of level country, for the most part at a distance from the sea, were chiefly pastoral and nomadic.—

They had room to wander and grow, and be numbered by millions. Under such circumstances, they were naturally liable to be dominated by great commanders, to whom—seeing that their unsettled polity also included the principles of war and plunder—they would delegate the leadership; and who, on the broad *plateaux*, could make use of cavalry and chariots—those ready means of conquest and despotism in the old times. Hence the people fell numerous under the sway of a few kings, who used their power with the fierceness and irresponsibility of gods, and kept the soldiery and the masses in a state of slavery—whether following plunder, cultivating the soil, or making bricks from mud, and rearing with these, through sweating generations, those walls and towers of Central Asia—Ninevah, Babylon, and so forth—of which we have transmitted to us such vague and magnificent traditions, and of which Layard and others have been discovering some traces for us latterly.

It was the same way, nearly, in Egypt—that prominent historic feature of antiquity. The valley of the Nile was one level, isolated extent of unrivaled fertility—capable of supporting millions at the expense of no very heavy amount of agricultural toil. People necessarily multiplied there, and being of peaceful agrarian disposition, came, in time, to be subservient to the priests and Pharaohs of the land. The civilization of Egypt was a monstrous sort of thing, born of the sun and the sediment of the Nile, like the other monsters of that “Great river.” Relaxed and enervated by the heat of the climate, kept in ignorance, and employed in masses by the despotism of the country, the people became slavish laborers, husbandmen and manufacturers, living content, in a hot inland condition, unfreshened by any breeze of the civilizing sea, worshipping animals first used as hieroglyphical helps to language, and hating the idea of foreign invasion, ever associated in their minds and traditions with the revolution of the nomade shepherd kings. The stupendous architecture of Egypt, like that of Assyria, proved the numerical force, physical slavishness, and mental superstition of that people. Fattened by the *lætæ segetes*—the exuberant harvests of the Nile—brute force and beaverism divided the nation between them—excepting what amount of esoteric knowledge the priests and kings made use of to keep the many-headed monster in order.

Let us now look at the aspects of Greece—a country, undoubtedly, peopled from the places and races of Central Asia.—Greece is an irregular land of hills and valleys, broken by a thousand bays, and clasped, beneficently, in the serpent arms of

the Midland Sea. In Greece are no broad levels on which a despot may deploy his horsemen and war-chariots. Marathon, to be sure, is a plateau, looked on by the mountains, and looking on the sea—

The mountains look on Marathon,
And Marathon looks on the sea—

but history tells us that the Persian cavalry found it far too rugged a place to charge upon. Neither had Hellas any fat, broad extent of soil on which maize, rice, and corn may grow, to feed millions in a supine content, and predispose them to be the instruments of some powerful despotism, kingly or priestly. The climate of Greece was varied by the inequalities of its surface and the nearness of the sea; and the inhabitants became a pastoral, agricultural, and commercial people. The soil brought forth, in reward of care and labor, corn, and wine, and oil, and vegetation of great beauty and grandeur. The climate was marked by those vicissitudes which the experience of the world proves to be most favorable to the condition of man, and the highest development of his powers. It had none of the inland and enervating characteristics of Middle Asia or Egypt. The Greek was obliged to wrestle with Nature for her blessings.—Thence rose, in time, the illustrious politics, the immortal mythologies, and white theories of her fields and streams—all that memorable splendor of intellect and war which has had nothing comparable to it in antiquity.

The geography of Greece forbade that deadly centralization which has so disastrously weighed upon most other civilizations. *Nature* divided the Hellenic land into states—fashioned the Greek group of peoples on the federal principle. The results were that the distinct races and families of men set about taking care of their own destinies—began to make their municipal arrangements, and lift up their ideas to the great argument of self-government. Each nationality was small enough to be within the ken and influence of all its citizens. Every man in the state—slaves excepted—had an intimate personal interest in its welfare—the people were all politicians or soldiers, and could be statesmen—if necessary. Their minds were thus nursed in independence—educated in the true school of civil liberty; and, even in monarchies as well as republics, the power, intelligence, and influence of the people, constituted the life and vigor of the state. The warlike and religious games of Greece perfected the strength and symmetry of the human body. Its climate and soil were eminently calculated to produce happy results on the

minds of men so organized and educated; and the national character became reflected in the graceful arts and superstitions of the people. In the East and Egypt, the vague idea of some supreme divinity, which hovered over all nations from the beginning, and never seems to have been absent from the world, was degraded by the degraded souls of the people. Their notions of supernal things were monstrous, grotesque, and inhuman—gathered evidently from their experience of kings and crocodiles. To express them the slavish race accepted the shapes of birds and beasts—winged bulls, cows, cats, hawks, alligators, and so forth. How different the cheerful and eminently human mythologies of Greece, born of the elements of the clime—autocthonous of that immortal ground! The Orientals, Egyptians; etc., bowed down to brutal shapes, congenial with the gross conceptions of their own laborious ignorance. But the Greek looked up, with a dignified sense of things—admired his own splendid symmetry in the Olympic festivals, and, with a glorious egotism, invested the many manifestations of the universal spirit with the finest forms of men that ran or fought naked in the *palestræ*. Pan was no monstrous deity—he was a jolly rustic divinity—of the earth, earthly—a bucolic *bizarrierie*, coming naturally from the gay, gross genius of agrarianism; a little *caperefooted*, to be sure; but therefore only the more in character, and a very respectable divinity, indeed, for the country parts.

Berenger, the French poet, fables that it was Cyprus wine which first gave birth to the gods of Greece—stating that Hesiod had warmed his veins with the liquor before he began to embody his Olympian theories. But Hesiod, after all, only transcribed and touched up the popular belief; it was the bright, sensuous genius of Greece, transfiguring the happy elements of the clime, that brought forth the theogonies—peopled with immortal dwellers the

Elysian, windless, fortunate abodes,

Beyond heaven's constellated wilderness.

The Greeks deified the best attributes of mankind, and adored the Supreme Spirit in the reflections of their own cheerful and elevated minds. In the vastness and power of the sea they saw Poseidon on his car, drawn by sea-horses, and girt by his couch-bearing Tritons, sounding in response to what the old Greek dramatist calls “the innumerable laughter of the waves”—*anarithmon kymaton gelasma*—Jupiter thundered from the acroceraunian top of Olympus,

Soaring all snow-clad through his native sky
In the wild pomp of mountain majesty;

Phœbus-Apollo and Diana, his sister, moved, beautiful unspeakably, in the sun and moon; gods blew in the four great winds and in the breeze; every fountain had its Naiad, and every oak its Hamadryad. Pan shouted on the mountains—especially whenever good came to Greece; and on the day of Marathon his mighty vociferations were heard at wonderful distances!—and the Fauns, Satyrs, Dryads, Oreads and so forth, his subjects and followers, wandered over every meadow and were seen peeping from the glades and openings of every forest.

Much of the power and civilization of Greece grew from her commerce and maritime enterprise *from the sea*. Dr. Arnold, the historian, says very truly, that *the sea* has always been one of the greatest agents of liberty and civilization. The supremacy of Athens over Sparta, then, and in the memory of all future time, was due to the port of the Piræus. The crowning glories of the Attic metropolis—her immortal sculptures and temples and her splendid philosophies—were owing to a refining intercourse with other peoples, and to the maritime exactions, somewhat tyrannically levied from those sea-born states that from the waters and shores of the Mediterranean, looked to Athens as their mother city and protectress. Tyre, Carthage, Syracuse and other seaports—ancient and modern—have owed their wealth, celebrity and distinguishing character to their respective *geographical* positions.

If we follow the movements of the human family through Germany and up to the high latitudes of Europe, we find that *the severe elements* of the north and the peculiarities of soil were able to imbue *the human mind* with a portion of their own character. The life of the great Scandinavian race was necessarily divided between war and plunder; and the ideas which they entertained of the superior powers and a future state were reflected from their circumstances.

Turning to Asia, we perceive how the relaxing heat of *the climate* led the mild and perspiring Hindoo to regard God as a being who sits still and reposes—a type of sublime steadfastness and languor. If Christianity had been born in the middle of Europe, the history of society would probably have wanted some of its most curious and remarkable features—monasteries and hermitages. In the East, enthusiasts, overpowered by the heat, naturally agreed that thinking and doing nothing would be a great help to devotional feeling. So the pious were led to go very much together into cool crypts, and, from the physical sensations of the East, gave rise to a philosophy which having passed into the colder climate, became naturally identified with more of

penance and endurance. The Koran would not have been written—could not have done its work, in any Northern latitude.—It is as much a part of the East—of south-western Asia—as if it was a *date* or *palm tree*, and grew near a well in the desert. One of the sublimest religious duties among the Brahmins and Turks is said to be, to sit on the floor, with the eye of the mind fixed on the very centre of the midriff, and thus expect the growth and efflorescence of sanctity—a much pleasanter way of coming at the result, than by walking or taking any violent exercise, where the thermometer is usually up to 95 in the shade! It is also a part of religion in these hot latitudes to wash one's self—a piece of piety which is good enough to be Christian.—The Arab is *free*, because no one cares to dispute his sands with him; and *hospitable*, because without hospitality his dusty fatherland would nearly be impassable or uninhabitable. Montesquieu says that poor and barbarous nations are most hospitable and trading nations least so; for which moral effects there could be adduced very good *geographical* causes.

Regarding Asia, on the whole, we perceive its great inferiority to Europe in every thing which civilization boasts of. For the causes of this we must look to the circumstances of sun and soil—the latter, especially. Europe unlike Asia, is broken into many distinct territories by mountain chains, seas, straits, rivers, etc. Nature, in laying out portions of her domain, as it were, prepared those divisions, segregations, and isolations which fostered national independence, and left to the European families of men leisure to entertain the humanizing and elevating thoughts of life. Europe became crowded with nationalities in which the *federal principle* grew up, perilously shaken by blows, to be sure, and nourished with human gore, but still struggling forward, by degrees, into more assured vitality; while flowing around and through all, the *civilizing sea* with its breezes fanned into strength the warm blood in the arteries of enterprise, toil and progress. The Asian continent, on the contrary, is comparatively a vast, unwatered, sun-baked extent of solid ground, open, for the most part, to the wild winds and the wilder hordes of barbarians and semi-barbarians. If, by some convulsion of Nature, the Caspian Sea could have been widened and prolonged eastward for fifteen hundred miles or so, the history of Asia, and, perhaps, of the world, would certainly have been different from that we now peruse.

Freedom and national prosperity are hard to locate. They have never seemed to thrive, as yet, (we don't know how it may be in the future) in the soft and sunny places of the world. They

require hard conditions of the *sun* and *soil* to bring them to a valid and permanent state of existence. They seem to have succeeded best in presence of a difficulty—proving apparently, the truth of the saying, that the price of independence is eternal vigilance. The perfection of the human race belongs to the temperate zones and to *the necessity of energy* imposed by their elemental conditions. The civilization of warm, fertile, spontaneous countries is not that by which the progress of the world is accelerated. Switzerland has been kept free by her barren ground and her keen winds, which have invigorated the souls of her people; and they have also, probably, dissuaded the ambition of her neighbors. But it is certain that she has shown herself courageous and determined to be free. The Hollowland, south of the Baltic, lying half in the ocean, and subject to its overflows, was not very vehemently regarded by the rulers of men and therefore, for a long time, served as a refuge for the peaceful and industrious. Labor built up their energies in that place, and their spirit of independence along with the dykes, and they at last learned to love and die for ‘their new-catched miles’ taken from under the trident of Poseidon; and so they made that land the asylum of liberty, toleration, enlightenment and commercial prosperity. Venice, China, and other states in which labor and vigilance have been necessary to cope with certain difficulties of the soil or situation, are further proofs of this influence of climate on national character.

If we look to England—we think it could be shown that all she is—all that contrasts in her so strongly with the condition of other European nations, has been owing to her *place on the map*. Beneath a variable sky, the soil, which would yield little spontaneously, was still rich enough to reward cultivation; and so the Anglo-Saxons—not to go further back—became agricultural and accustomed to toil. Their tribes, occupying a series of independent localities, after a primitive fashion, were necessarily accustomed to look to their own plow lands, hundreds, parishes and counties, and regulate them independently. The space of the island was too small to permit any nomade movements; and when it was brought to acknowledge a common ruler, the parish and county regulations were in customary force. The agricultural and household fixity of the people allowed them to form regular habits and ideas of policy. The circumstances of the island did not encourage any central despotism to grow up in it like that of Charlemagne over France and Europe. Girt by the waters of the four seas, the Saxon polity had time to grow hardened on the soil, so that the invasions of the Danes and the

Normans had no power to do away with it. The Norman government, imposed for centuries on the island, grew weak in time before the well-rooted Anglo-Saxonism of the land; the early county-representatives flowered at last into the Parliament, and the *folk-motes* of Egbert and the Confessor are, at this day, flourishing bravely and remarkably on wide-severed hemispheres of the globe.

The isolation of England preserved her from the despotic influences of the continent. But for her separating sea, she would have been many times overrun by her neighbors. If she had touched the bounds of France or the Low Countries, she might have passed under the French crown in the reign of King John, or she would have been overrun by the terrible Spanish infantry *a land* armada—in the days of Philip; or would have had Napoleon, in 1804, dating his European decrees from the brick-built palace of St. James. The ocean gods that have been the friends of Great Britain, have vindicated the truth of Dr. Arnold's assertion—in fostering a maritime wealth and empire, of which no former example has at any time existed in the world, and which will only be exceeded when the Anglo-saxonism which is the moral back-bone of this continent—obeying the unexpired old insular impulse of the slow gathering years long before the Mayflower floated—shall spread out a broader breadth of canvass to all the winds of Heaven—a more Briarean strength of arm over the seas and shores of the world.

It would be absurd to deny, we repeat, that other influences beside those of climate and soil operate upon peoples. *Accidents* of conquests, great men, modes of government, religions—these mould the life and character of nations. But, as far as the world has yet gone, we must perceive *the more radical and permanent power of the elemental and local influences*. We see that nations keep their peculiar character, through the long period of progress, for a thousand years together. The Germans seem to be the same with those Teutonic tribes described by Cæsar and Tacitus. The former described the French of to-day in the Gauls of his own time. He says that nowhere were the common people more despised and kept down than in the country of the Gauls. The Italians of this century are certainly those of the ancient Roman days. If we desire to find a parallel for that general supineness and helplessness which they exhibit just now, we shall find them under the emperors, from Augustus down, when the old warlike spirit of the people seemed to have entirely evaporated; and if we desire to find something like the heroism which drove Brennus back to the moun-

tains and refused to despair after Cannæ, we may discover it in the revolution and siege of Rome in 1848 and 1849. The "human plant" in Italy appears at all times to belong to the soil and the sun: capable of heroic things after "the high Roman fashion;" also wonderfully content with macaroni and the basking *dolce far niente*, which, being interpreted, is the *panem et circensis* of those times when Rome was mistress of the world; and as handy with the stiletto as once, upon those historic Ides of March, when the blood of Cæsar

"Came rushing out of doors to be resolved
If Brutus so unkindly knocked or no."

In the same way could be traced old resemblances in the features of many other modern nations—surviving time and change, and, apparently, proving the truth of the autochthonous principle."

MONTESQUIEU, too, recognizes the controlling influence of physical condition: "The heat of the climate" he says, "may be so excessive as to deprive the body of all vigour and strength. Then the faintness is conveyed to the mind; there is no curiosity, no noble enterprise, no generous sentiment; the inclinations are all passive; indolence constitutes the utmost happiness; scarcely any punishment is so severe as the action of the soul, and slavery is more supportable than the force and vigor of mind necessary for human action."

"It is the *difference of wants* in different climates, that first formed a difference in the *manner of living*, and this difference of living gave rise to *that of laws*."

"The goodness of the land, in any country, naturally establishes subjection and obedience. The husbandmen who compose the principle part of the people are not very jealous of their liberty. They are too busy and too intent on their own affairs. A country which overflows with wealth, is afraid of pillage, afraid of an enemy."

"The barrenness of the earth renders men industrious, sober, inured to hardship, courageous and fit for war; they are obliged to procure, by labor, what the earth refuses to bestow spontaneously. The fertility of a country gives ease, effeminacy, and a certain fondness for the preservation of life."

The improvement of SOCIAL condition, from primitive times, have gradually lessened the adverse influences of PHYSICAL condition upon human development. In the beginning, men were ignorantly exposed to all the adverse influences of the elements

and propagated the conditions which the elements impressed upon them. But, with the progress of intelligence, habits and customs, these influences have been greatly modified. Still, all the characteristics of man are affected by physical condition which must, necessarily, exercise an important influence upon his development, for good or evil. A sterile soil and an invigorating climate will inevitably produce different results from those of a fertile soil and warm latitudes. The difference in personal appearance, manners, customs, laws and government, are often great, always perceptible.

This is better understood when we reflect that the great impulse to human action is the desire to better our condition, and that the force of such an impulse, while it gives to human thought and action all of their variety, is greatly dependent, for its energy and character upon physical condition. Indolence is the natural effect of some climates ; energy, that of others and such effects of climatic influence are illustrated in the history of every people—in their habits, manners, customs, opinions, laws and religion.

It will be observed that in this discussion mooted questions are avoided and especially that of the *unity* of races. It is not necessary to the deduction involved to show that physical condition has produced the apparently organic differences of races.—It is only necessary to assume, which all admit, that physical condition exerts a marked influence upon the animal and intellectual development of man, and it is only necessary to comprehend truly the extent and variety of the influences arising from physical condition, to account for most of the differences in human progress and civilization.

But we must give to physical influence its full significance when estimating its effects upon human development. The physical conditions of different latitudes are not alone various in their influences ; but, the same latitude—the same people—are subject to various physical causes. An uncultivated region and one refined by art ; affluence and poverty ; health and disease—contribute greatly to the diversities of human development.

And then, too, the animal instincts which we have in common

with the brutes, given for temporal uses and for the promotion of temporal happiness, owe most of their variety of development to physical influence—to the diversities of external physical condition or to impressions transmitted from this source by progenitors. To this last class of physical influence much of the variety of form, features, and mental temperament, is to be ascribed, and it need not be argued, that these impressions, exert a controlling influence over human action. They are *effects* of the “laws of nature” which God has established and to which human development is *subordinate*.

Continued prevalence of *animal* instinct, appetite or passion, marks the *expression*, which often strikingly reflects resemblances to animals of lower grade. Generations, with persistent effort, can alone relieve “the human face Divine” of the degradation thus stamped upon it. Little do men dream, when urged by animal desire: sated with animal gratification: bathed in sensuous affluence or absorbed in sensuous pursuits—that they are moulding their own features, and those of their offspring, to reflect their beastly instincts. But it is even so. Both poverty and riches afford undue excitation to the animal instincts of man and being first in the order of development they soon acquire predominance in the mind, and their permanent ascendancy, marks the *expression* and controls his action.

But, every principle in nature is subservient to *the law of progress* and that which is esteemed evil becomes an exciting cause to higher condition. There is a countervailing principle in the human mind to this tendency to degradation. Love of the beautiful and abhorrence of deformity is universal, and there is nothing in nature which so impresses the mind with loveliness, as the expression of the human form when that expression exhibits the perfect development of man, physical and moral, and thus the race, under the influence of innate principles is unconsciously urged forward in the march of improvement.

How far human power may be exerted in ameliorating the evils of physical condition is a subject of profound interest.—That he possesses such a power—that it is GOD-LIKE in its nature, when understood, admits of no doubt. The progress of Science and Art, from the twilight of history, illustrates the

power of man over physical condition and as Science and Art are progressive in development and dissemination, it cannot be doubted that the power of man over physical condition is DESIGNED to be indefinitely extended. The END of human knowledge is to harmonize the influences of nature with the highest development of the physical and moral constitution of man.—The great end of earthly existence, is the improvement of physical, social and moral condition with a view to the rightful development of MAN, and to this end all knowledge must be SUBORDINATE. Without a consciousness of such DESIGN in the Creation, the votaries of Science have, blindly, done the work of the DESIGNER. The time is coming when they will UNDERSTAND the design, fixed, irrevocable, as it is, and intelligently, with the full power of their intellectual nature, work for its accomplishment. Then physical Science will more successfully explore the hidden influences affecting human development and we will hear, no more, of REMEDIES for physical or moral DISEASES, and, investigation will probe the CAUSES which produce them and relieve human development of the consequences.*

* "The whole of human science is comprised in one question: How can the advantages of intellect and civilization be reconciled with the liberty and pure pleasures of natural life? How can we take the benefits, and reject the evils of the system which is now interwoven with all the fibres of our being? I believe that abstinence from animal food and spirituous liquors would in a great measure capacitate us for a solution of this important question."

"Crime is *madness*. Madness is *disease*. Whenever the cause of disease shall be discovered, the root, from which all vice and misery have so long overshadowed the globe, will lie bare to the axe. All the exertions of man, from that moment, may be considered as tending to the clear profit of his species."

"The healthiest among us is not exempt from hereditary disease. The most symmetrical, athletic, and long-lived, is a being inexpressibly inferior to what he would have been had not the unnatural habits of his ancestors accumulated for him a certain portion of malady and deformity. In the most perfect specimen of civilized man, something is still found wanting by the physiological critic."

[A very plausible hypothesis of the origin of many of the evils which afflict the race is, that custom has perverted man into an animal of prey.—

Physical, as intellectual progress, is gradual. It obeys the laws of the GREAT RULER, the operation of which we trace, throughout, in the Geological history of the Earth. We also trace physical progress, when MAN is made its agent, in the growth of the Arts and Sciences, and the whole history, physical and moral, points to one end, the advancing development of MAN. Such is the great law of nature to which matter and mind are alike subordinate—a law operating silently—slowly and irrevocably from the very constitution of matter and mind.

That the properly developed mind shrinks with horror and conscious degradation from the slaughter of

“The lamb thy riot dooms to bleed to-day,”

Is evidence sufficient of the perversion, however it originated, whether from needless custom or from an original necessity of our nature.

If it is true that many of the ills to which human life is heir are attributable to this custom—to this degrading habit of subsisting upon animal food, then the question should be considered, if question it is, whether health and life cannot be better promoted and sustained by diet more in harmony with the sentiments of our higher nature.]

“The story of Prometheus is one which, although universally admitted to be allegorical, has never been satisfactorily explained. Prometheus stole fire from heaven, and was chained for this crime to Mount Caucasus, where a Vulture continually devoured his liver, that grew to meet its hunger. Hesiod says, that, before the time of Prometheus, mankind were exempt from suffering; that they enjoyed a vigorous youth, and that death, when at length it came, approached like sleep and gently closed their eyes. Again, so general was this opinion, that Horace, a poet of the Augustan age, writes:—

Thus from the Sun's ethereal beam
When bold Prometheus stole th' enlivening flame,
Of fevers dire a ghastly brood,
Till then unknown, the unhappy fraud pursu'd;
On earth their horrors baleful spread,
And the pale monarch of the dead,
Till then slow moving to his pray,
Precipitately rapid swept his way.

How plain a language is spoken by all this! Prometheus (who represents the human race,) effected some great change in the condition of his nature, and applied fire to culinary purposes; thus inventing an expedient for screening from his disgust the horrors of the shambles. From this moment his vitals were devoured by the vulture of disease. Vice arose from the ruin of healthful innocence, and Tyranny, superstition, and inequality, were then first known, when reason vainly attempted to guide the wanderings of exacerbated passion.”—*From the Notes of Shelly.*

Social Condition.

The physical conditions of life have been referred to simply to illustrate their influence upon the development of mind.—Such illustrations may be indefinitely extended from science and observation. Indeed these influences are all pervading and vary human development and action both from external condition and internal organization. Physical health and benignity of mind would often result from favorable external physical condition were it not for *inherited* defects of physical organization. And physical health of body and mind are often destroyed and disease *transmitted* through evil *social* influences operating upon a healthy physical organization. The adaptation of physical external nature to the constitution of man is a branch of knowledge of momentous import to the human race. Physiology is laying the foundation of that science which explains our organic diseases. It will only be necessary, to account for all the phenomena of human thought and action, that the influences of *Social Condition*, should be also fully investigated and explained.

When man, under physical influences, forms society, he combines with these, the MORAL influences of his traditionary or historic character—the manners, customs, laws, religion, government, in which he has been educated. The conditions of Society may be classed as barbarous—semi-civilized—civilized.—Each of these are different modes in which Society has been educated. It matters not whether you investigate the origin of language, manners, customs, laws, religion or government. you will find each the result of a system of instruction as old as the Society which it has educated.

It is the natural tendency of each condition of society to perpetuate its own education, and man would have remained forever under the first social condition, but for his capacity to preserve his experience of the past and to adapt his knowledge to the *associations of the present*. To the progressive improvement of language and the arts of writing and printing he owes, mainly,

the preservation of his vast accumulation of knowledge and those diversities of social education which characterize the nations. Some nations, through these mediums, are blessed with all the light which human reason has shed upon life; while others, deprived of these mediums, have no light but their own traditional past. Such is the case with most Asiatic, and all barbarous nations, in which society is, simply, not so well educated as in more favored States.

In some States there is refinement of manners, humane and moral habits, and high appreciation of Art and Science, Religion and Philosophy. If we would know why this is so—HOW such a condition of Society has been produced—the causes are easily explained. The States of North America, for instance, exhibit prominent developments in these respects. From whence the principles thus developed in us? Almost wholly, first, from England. Trace them through English Society and you find that they were mainly derived from other nations or people—many of them from Rome—then from Greece—then from the earliest historic nations.* Local causes may vary the effect of such social education. Still there is strong similarity in the education of all societies whose civilization is derived from a common source.

We may further appreciate social influence by observing its practical effects. We see the Lawyer developing his mind in

* After the expulsion of Tarquin the people to secure their rights from powerful factions in the Senate, and to prevent the effects of civil discord; were obliged to modify the Constitution by new regulations. With this view the Decemvirs were created. Those magistrates by adopting from the wisdom of other nations what appeared worthy of selection, formed a body of laws called the Twelve Tables.—*Tacitus*.

Theseus was the sixth in descent from Erectheus, or Erichthoneus, said to be the son of Vulcan and Minerva, or Cranæ, granddaughter of Craneus the second King of Athens; so that Plutarch very justly says, that Theseus was descended from the Antiochones or first inhabitants of Attica, who were so called because they pretended to be born in that very country. It is generally allowed, however, that this Kingdom was founded by Cecrops, an Egyptian, who brought hither a colony of Saïtes, about the year of the world 2447, before Christ, 1556.—*Langhorne's Plutarch*.

accordance with legal decisions and opinions running through American, English and Roman history. The Statesman forming his opinions from the accumulated experience of the civilized world in constitutional and international law. The Physician adapting his practice to the opinions of his predecessors in the Medical Art. The Minister recapitulating the doctrinal opinions of the fathers of his creed. The man of Science or Literature laboriously acquiring the knowledge which the past has accumulated in their pursuits. These, however important, are far from being the only efficient effects of social education.—Habits, manners, customs, constitute not the least important influences of mental development, and in these society is as thoroughly organized and educated as in art or science or religion. It is true formal schools are not established for the transmission of vicious habits, manners or customs; but the influence is not the less effective, as drunkards, gamblers and the vicious of every caste and grade are as truly the result of social education as the Lawyer, Minister, or Physician. It is a matter of no surprise, if a race of barbarians transmit their barbarism; if in a monarchy or Republic, the subjects or citizens hold opinions favorable to such forms of government; or, if children, trained under the tenets of any religion, hold opinions accordingly.—Nor, should it be matter of surprise that the vicious of society should make their impression upon those within their influence. Vice, in all its forms—revolting or seductive has grown with, or survived, the generations, by the force of *example* and by *imitation*, and upon this faculty of the mind it rests mainly for perpetuity. Reason condemns it, and it is only where reason is undeveloped or defective that it acquires control.

“The more carefully we examine the history of the past, the more reason shall we find to dissent from those who imagine that our age has been fruitful of *new* social evils. The truth is that the evils are with scarcely an exception *old*. That which is new is the intelligence which discerns and the humanity which remedies them.”*

In all its departments, whether we consider the power of the Academy, of Religion, of Government, of manners or customs,

* *Macaulay, Hist. Eng. Vol. 1, p. 300.*

Society is the work of the PAST. Every variety of mental development, individual or social, is simply an effect of the lessons of the past. These effects under the universal impulsion to better our condition, are constantly changing, through individual development; but the changes of the PRESENT are the lessons of the FUTURE, and the social condition of the PRESENT ever remains the EFFECT of the PAST.

Society, then, considered in relation to mental development, presents a two-fold aspect—as EFFECT and CAUSE. Every social condition is an EFFECT of preceding physical, social and mental causes. This is true at all times and of all nations. They inherit their physical, social and mental characteristics, as they inherit their various modes of civilization. These characteristics are the EFFECTS of the past and in their TRANSMISSION, become the causes influencing future mental development. The term society may be considered in its narrowest or broadest sense—as embracing, not only government but all the elements which comprise its civilization—its good and evil. These by discipline and example are transmitted. This is not more true of the diffusion of knowledge and virtue than of ignorance and vice. The common DRIFT of its moral world, its virtue and pollution is transmitted from the PAST to the FUTURE through the PRESENT.

Those who have reflected upon the gradual progress of Architecture—upon the advancement of agriculture—upon the rise of the Arts and Sciences, and the general diffusion of knowledge through the agency of the human mind, while they realize the law of progress to which the race is subjected, will conceive that higher physical and social conditions are attainable. How far such progress is influenced by *society*, or whether wholly accomplished through *individual* mental development is submitted.—Galileo, Bacon, Newton, rose ABOVE the society in which they were educated, and by the power of truth, coerced Social opinion. Whether all the movements of society are not thus controlled is worthy of reflection.

“The external balance of nature in the physical world,” says Allison, “is almost entirely preserved by the counteracting impulse of opposite forces, either simultaneously acting in opposition to each other, or mutually succeeding when their separate agency is required. It is the same in the moral world: action

and reaction is the universal law of human affairs, and the chief instrument of the Divine government of men. In the Asiatic Empires, as there is no internal spring giving rise to this alternation, it is provided for by foreign conquest: in Europe—at least in modern times—the source of it is found in the prevailing impulse, which under opposite circumstances, is communicated to the human mind. The provision made for this in the original constitution of man consists in two principles, which will be found to be of universal application, that the *great bulk of men* blindly follow any impulse which is communicated to them by minds of superior intelligence, or the force of individual interest; and that really original thinkers, the lights of their own, the rulers of the next age, almost invariably exert their powers in direct opposition to the prevailing evils with which they are surrounded. Hence it is that the strong intellects in a despotic community are almost always loud in praise of popular institutions and the principles of self-government, and those in Democratic States equally decided in support of the principle of order and the control of property; that freedom of opinion constituted the grand deliverance for which the religious Reformers of the sixteenth century contended, and unity of religious faith has become the object of devout aspiration in the nineteenth. The reason is obvious: *creative minds* in both periods were brought in contact; and in both instead of yielding, strove to counteract them. The great majority in every age go with the stream, and *think they are enlightened when they are merely impregnated with the mental atmosphere with which they are surrounded*; the thinking few at once break off from the multitude, and for good or for evil, give a new direction to the current thought. A generation must, in general, descend to its grave before the conversion takes place; but though slow, the effect is not the less certain. “Show me what *one or two* great men, in the solitude of their chambers, are thinking in this age, and I will show you what will be the theme of the orator the vision of the poet, the staple of the hustings, the declamation of the press, the guide of the statesman, in the next.”

It is certainly true that popular opinion becomes in the progress of life subordinate to individual mental development and that forms of government of every character, are subordinate to popular opinion. The people, under the influence of prejudice, may temporarily withstand the progress of truth; and government, by force of arbitrary power or rigid discipline may for a

time resist well founded popular opinion; but, in the end, history shows that both are triumphant.*

Hence the vicissitudes of Empires. National Government commenced with despotism. The first period, beginning with the Egyptian, and ending with the Persian monarchies, exhibited the extremes of the despotic form and begat the opposite extreme in the Grecian Republics of democracy. This latter form was continued through the Roman Republic, modified by the conservative element of an hereditary Senate until the democratic element became absolutely controlling when despotism necessarily resulted, and distinguished the government of the leading nation of the earth for a thousand years. For four thousand years government oscillated, with some modifications, between the extremes of democracy and despotism and since the middle ages there has been a continuation of similar political phenomena more varied, because controlled by more advanced popular intelligence. The despotic form sprung into life all over Europe and for long governed its leading nations with Eastern tyranny until the danger of involving the other extreme, or its actual occurrence, as in England and France, taught the necessity of modification. Politically, in America, we followed the example of Greece, and passed into the opposite extreme—a pure democracy, organized it is true, with the checks suggested by the experience of the past, but still giving the masses, the governing power.

The history of government should teach us that despotism is not an unmixed evil, or democracy an unmixed good. In the present condition of popular intelligence, it may well seem that the just mean of a well regulated government may be between the two extremes.

In the present condition of popular intelligence! Popular intelligence is, in the Providence of God, designed to the PROGRESS-

* "Do you know," said Napoleon, "what I admire most in the world? It is the powerlessness of force to found anything. There are only two powers in the world—the sabre and the mind, and in the end, the former is always conquered by the latter."

WE, and all barriers to this intellectual progress in forms of government must be removed to avoid revolution, and to conform to the moral government of God. Government may provide for self-preservation, but it must be always subject to this divine accord. Its end and aim must be the physical, social and moral improvement of its people or there can be nothing great or permanent in it.

We have seen in human history, popular intelligence, restive under despotic rule, rush into democratic anarchy. We have seen it, somewhat sobered by the lamentable results, blending the extremes—circumscribing by written constitutions, the power of the monarch, or its democratic representatives. Ages of experience have been employed in strengthening the cords which bind the despot, a subject to the public weal, or in cooling democratic zeal, until civil and political liberty have attained a strength and consistency which place us far in advance of preceding ages. Still civil or political systems have no where attained that settled, permanent and enlightened condition upon which the mind looks with complete satisfaction, and this is owing to the fact that the popular mind has no where attained a true conception of the proper object and end of government. Ambition, which animates the highest popular intelligence is constantly gazing upon its glittering prize of place or power and like avarice, gloating over its hoard, dreams not that the only rational end of such power is the GOOD to be accomplished by it in the physical, social and moral elevation of man. When the popular mind becomes sufficiently developed to appreciate this great truth, it will institute government in harmony with human nature and the Providence of God. In the meantime while the conservatism of the civil and political intelligence of the past is involuntary, reformers must be content with such forms of government as are best adapted to popular moral and intellectual condition.

When society is animated by that virtue which desires above all things the advancement of the general welfare of its people—

and that intelligence which correctly guides the movements resulting from such desire, virtue and intelligence will then become the standard of *excellence* and distinction, privilege and power will be brought to rest upon a natural and rational basis.

But this can never be while the many are actuated by unenlightened passion. Thus actuated, as history abundantly teaches, they must sooner or later take refuge in arbitrary power or become the victims of popular discord. Still, we are not without hope, that some at least, of the prominent States of Christendom, have sufficiently advanced in popular intelligence, to preserve their civilization, and not only to preserve it, but to keep pace with the law which forever urges forward the elevation of man.

Plausible theories are frequently conceived from the adoption of which individuals and society often suffer. Among the most enlightened nations, in all ages, the intuition of higher condition has suggested theories of social organization for the better attainment of the happiness for which man was designed.*

* Charles Fourier was the son of a humble shop-keeper at Besancon.— He was himself a traveller, doing business for others on commission throughout France, Germany, Belgium and Holland. He served for a time as a private soldier, and eventually became a clerk in a mercantile establishment. In 1807, he published a work entitled the *Theory of Four Movements*, which, though able, is more an indication of his *views* than an exposition of the means by which they were to be attained or a development of their theory. His principal work did not appear till fifteen years after.— In it, he follows up his acute criticism on the errors and crimes and prejudices of old society. God, man, the universe, cosmogony, all find place in its pages. He constructs a new social system more in accordance with what he deems the laws of nature and the universe. With unity of system for his basis, and universal analogy for his guide, he sets out with harmonizing (not subduing) the passions, and proceeds to solve the great problems which social science, ethics and theology present to the mind of the moral cosmogonist. Improving upon Babeuf, he seeks to render labor attractive by overcoming, by scientific and mechanical appliances, everything which can make labor repulsive; and through man's industry, aided by science, to subdue the earth, to attenuate the icy atmosphere of the poles and the burning simoons of the equator, to fertilize the ocean sands, to render cultivable the snow-covered steppes of Siberia, and the arid deserts

The object of society and the great aim of government should be, the advancement of the general welfare of its people, and such object and aim are in accordance with the law of progress. But the intellectual and moral conditions of society are various in development—variety that is also found in every particular form of association. If the masses of mankind were sufficiently enlightened to act in social harmony with the law of progress, subordination would not be a necessary element of government. But ambition, popular passion, and ignorance, have been the foes

of Africa, and to raise magnificent palaces amid the beautiful gardens with which they should be covered, not for crowned monarchs, but for all the family of man. Idleness would be unknown, where labor is made attractive; and crime would cease where the means of subsistence by moderate exertions are placed within the reach of all.

The reader here sees, that Fourier aimed to do what Shelley dreamed, rehabilitate the earth, and that he stands to Shelley as Paine to Helvetius in philosophy.

Science may yet accomplish much in the direction indicated; in attracting moisture by planting trees—in protecting from hail storms, as proposed by M. Arago—in accelerating germination, by electric agency—in draining fens and marshes, by the power of steam—and in further applying the science of chemistry to the fertilization of the soil. But Fourier, like his poet, has prophesied much more than the present state of the sciences warrants us in anticipating; and we must regard his glimpses of the future as the brilliant dreamings of an imaginative mind. He foresaw that his system would be regarded as an impracticable theory—a dream-land never to be realized, never to be reached; and he earnestly desired to submit it to the test of practice, and to find some benevolent and wealthy individual to venture the experiment. He assures riches and undying fame to those who would become the founders of the first Phalanstery or Harmonic Industrial Colony, in which there should be neither poor nor rich—where the sick and infirm would find a comfortable asylum—where industry would be scientifically and harmoniously organized—where each individual would work for himself, according to his own taste, and vary his occupation as often as he pleased—where all the children would be well-educated—where the hearts and minds of all would be free and unshackled, and grateful man would incline himself before his Creator, who has reserved him pleasures and enjoyments unknown in any past state of society. Perfect freedom and boundless prosperity would then develop all the noblest sentiments of humanity, and happiness would be increased by the universality of its diffusion.

of regulated freedom in all ages and the masses of mankind are still under their control. Subordination, even in the most enlightened States is therefore necessary to the preservation of liberty and the general pursuit of happiness, and must continue necessary in the progress of life while differences exist, in human development, of virtue and intelligence.

For long, yet, man must groan under the evils of defective government, simply because government reflects the popular mind and the popular mind must, for long, remain ignorant of all the means essential to the highest temporal happiness. For long, yet, man must be deceived and led by the base ambition of kings and popular leaders, to mutual slaughter. Popular ignorance—fruitful source of social woe—must long hold the masses of mankind, the slaves of narrow and corrupt ambition.

It is thus the saying is rendered, apparently, true, that the tendency to war, in human affairs, is unavoidable. But it is only apparently true; for, if true, it would be equivalent to the assertion that man was not created for happiness but for misery—was not created for improved condition, physical and social—but for perpetual debasement—was not created to attain intellectual ascendancy, but to be forever savage—the slave of animal passion.

No; the tendency to war arises, from the passions of those who administer public affairs, often seconded by an ignorant populace, governed by propensities easily excited to frenzy, where physical and social diversities are brought in conflict.

Such were the causes of the civil war through which the States of North America are passing. It was not an unavoidable calamity. It is true that it resulted from antecedent causes; but it is not true that these causes were uncontrollable. The only things proved by the revolution is the incompetency of those who controlled public affairs and the ignorance of their victims—the people.

This is better appreciated when we consider the causes which produced the revolution. Prominent among these was the marked difference in industrial pursuits arising from difference of

physical condition producing diversity of interests. Upon this original cause, another, in the mysterious order of Providence, was superinduced—industrial and moral—the institution of slavery.

Now, if it is apparent, as it must be to all well-informed minds, that the difference in physical condition and undustrial pursuits was a circumstance which should have heightened the mutual interest subsisting between the States: And, if it is equally apparent, that the institution of slavery, if right in itself, should not have been disturbed; if wrong, should have been left to the gradual elevation of opinion and the progress of moral force by which alone all permanent reformation is accomplished, then we discover how, with superior intelligence, the result might have been avoided.

Was the sword the only effectual arbiter of the differences which distinguished the sections? Was there no other mode for the northern man who said "slavery must be abolished and you and I must do it!" No other for the Southern man but to anticipate aggression and precipitate the collision!

"If thine enemy take thy cloak give him thy coat also," is a precept which found no application between sections mutually professing its obligation. The public weal had been supplanted by corrupt ambition; forbearance and humanity by malignant hatred and, discarding the force of reason, the appeal was made to the force of arms. Without that composure which ever attends adequate intelligence—but fiend-like, those who contributed to force upon the South an institution for the existence of which the present generation was in no way responsible, carried their aggressions to the point of violence—led thousands of their own section to misery and slaughter and consigned the fairest portion of the earth to woe and desolation.

And however the *end* of the struggle may affect the *causes* of the revolution, there will be nothing in that end to compensate for the absence of higher intelligence and a wiser policy.—France emerged red with blood, from the reign of the Bourbons, but she carried her chains through the carnage, that followed, to be rivited by Napoleon. She was enslaved by physical, social and moral condition, and though these conditions have been

ameliorated, they still hold her subject to the dominion of the sword.

Such, too, is the history of the great English Rebellion.—Obeying the impulse to higher condition, which desire affords and which reason failed to regulate, a nation was convulsed with civil war and upon the subsidence of popular passion it was discovered that the habits, manners and customs of the people had undergone no change and that the system of government which had been overthrown was the system best adapted to their physical, social and mental condition.

We also in these States are subject to physical, social and moral conditions which revolution may ameliorate or modify, but cannot otherwise change. Sun and soil will forever distinguish the Southern and Northern mind. Physical diversities will continue, and continue to diversify, social and moral condition, and causes of collision will again arise which ignorance and passion may foment into war, but which adequate intelligence may convert to peaceful and beneficent uses.

Such direction might have been given to the events which have culminated in the civil war of North America, as will doubtless be fully indicated by the future historian. Man's thirst for blood is not insatiable. The ascendancy of the malevolent passions, is not permanent, and when the hour for reflection comes, and reason resumes her throne, the South and North will discover that they have gained nothing but a sad lesson from experience, and that, contiguous territory and mutual interests should have forever bound them together in fraternal progress.

But let human government rise or decay as it may, we are beginning to conceive the great truth that man is controlled by a Providence of perfect wisdom, ever advancing him to higher and higher conditions—a Wisdom comprehending the beginning and the end.

The HIGHER LAW—a law controlling all nature, material and moral—overruling all governments and constitutions—has been demonstrated. Undefined conceptions of this law have found expression in political history; but as the law was imperfectly conceived the conclusions founded upon it have been more or

less erroneous. The law is that of Progress—its design the removal of evil—physical and moral in the order of the creation,—and, the harmony of all nature. On earth, we do not anticipate this perfection as that is inconsistent with the nature of earthly organization. From the history of the past we can only conclude that as harmony, physical and moral, has steadily advanced in the creation, that it will continue to do so until physical and moral nature becomes CONSISTENT with their highest conceivable temporal conditions.

If we reflect upon the social condition of man in his highest state of civilization, it will be readily conceived that it is far removed from the condition to which society may attain in the progress of life. But, we must not forget that this progress is controlled by Infinite Wisdom and not by man. Most frequently, it seems, when he would advance it under some favorite theory, he but furnishes a beacon to warn the future of error.

Government in its best forms has hitherto been simply conservative. Self preservation may be a duty—but it is more certainly, under all circumstances, an *interest* felt by associated power. The advancement of the popular welfare is the work of popular intelligence, and it has generally made its way over the ruins or the resistance of government. It is only where the government has no interest to suffer—no power to lose—that it co-operates with or assents to the promotion of the general welfare. And even in these instances government is controlled by and does not control popular intelligence.

We may then look to popular intelligence, as the effect of individual development, for the control of government. Government may therefore be made to promote the general welfare under the direction of popular intelligence, as it is often made to increase social calamity from popular ignorance.

In order to the proper influence of government, popular intelligence must investigate and explore the causes, physical, social, and moral, which produce evil development. Many of them are already known and others will be discovered. One generation, or many, will not witness their entire removal. It is enough that they may be gradually extinguished or supplanted.

ed by higher incentives to mental energy. In this work, so fully in accordance with the design of Providence and human nature, government may be beneficially employed. It may not do much through law—but it can be made to give, as popular intelligence and virtue advances, the weight of its influence against all habits, customs, or opinions, which deprave the mind. It may be made to exhibit a standard higher than wealth or official power, for the mind, and substitute for the greed of wealth and high position, the desire for eminence in intelligence and virtue. When to this is added, that it may be made instrumental in ameliorating physical condition, and in the diffusion of useful knowledge, popular intelligence may appreciate the importance of a power subservient to its dictates.

Government is not more dependent upon popular intelligence than the latter is upon individual development. Here, after all, is the foundation upon which the superstructure rests. Here is the medium through which civilization advances. It is this which PRESERVES and advances, manners, customs, art, science, religion, philosophy, government. Neglect or pervert this and civilization declines. Advance it, even in one individual, and society feels the impetus of additional energy. Luther disenthralled the Christian world—Hampden fired anew the spirit of liberty—Bacon gave philosophy its rules, and Watt, to science, vast practical beneficence.

The conclusion is unavoidable—and common sense will recognize its truth in all its force ; as in physical and social condition are to be found all the sources of false mental development it is only by the improvement of these conditions of life that the physical and moral evils incident to us are to be avoided. The man, who to rear his children fixes upon a locality where he can best unite the advantages of healthy physical condition, with cultivated society, is governed at once by common sense and the soundest philosophy. Invest physical and social condition with every favorable incentive to physical and mental development, and divest them of all adverse influences and man is developed to his highest temporal condition.

How the evils of these conditions are to be removed or abated

can only, in the order of nature, be gradually discovered: Individual development must first detect the cause and consequences of the evil. Popular opinion must then be concentrated upon the cause and the effect, and then in whatever department or form of association the evil may exist, there will be little difficulty in the mode of removal. The great difficulty is in enlightening public opinion, and, impatient of the slow process philanthropy has time and again attempted through the power of the State the Church or the Press, to force or to anticipate a change of public opinion. In this Mahomet was fortunate in uniting the religious and legal sanctions against the use of intoxicating drinks, a social habit in the more civilized states fraught with innumerable woes. But, in general, public opinion holds all enactments as arbitrary when passed in opposition to such opinion and hence, to place all reformation upon a firm and enduring basis it is essential that public opinion should be first educated to unite with common consent in the process of reformation. Then all difficulties disappear—all barriers are removed.

Nor, though the process be slow should we be hopeless of its accomplishment. If we reflect upon the oppressions of government which advancing popular opinion has thrown off; if we reflect upon the cruelties of religion, which are now regarded with universal abhorrence; if we think of the social barbarism from which we have emerged,—from which we have been lifted by a beneficent Providence; we have abundant reason for comfort and hope in the progressive development of the human mind and the abatement of evil.

Animal preceeds intellectual development, and hence the prevalence of perverted appetite and passion. Physical and social condition *begin* their formation of *animal* habits, which often acquire the force of nature and hold in subjection, for life, the higher qualities of man. To direct or regulate the formation of such habits, social and individual influence—all the motives operating on the development of mind, should be made, to exert their happiest effort. GOVERNMENT, in the administra-

tion of JUSTICE, should not confine its effort to vindictive punishment; but should address itself to the removal of the sources from whence evil is transmitted. MEDICINE should reveal the latent causes of physical disease, and Religion, the causes of vice. Instead of this, the destitute of physical comfort and intelligence are unrelieved by government and sources of physical disease and moral depravity receive the sanction of law. Medicine and religion find that they have relieved physical and moral disease only to renew their efforts upon other victims. Such has been the experience of man in his relation to Government Medicine and Religion, and it explains the reason of their vicissitudes in human affairs, which must ever continue as they are defective in promoting the highest physical, social and moral development of man. The great error lies in this, that no system of Government, Medicine or Religion has addressed itself to the causes producing evil, and that the object of all systems has been almost wholly remedial.

"The government of man" says Dr. Reid, "is undoubtedly one of the noblest exertions of human power. And it is of great importance that those who have any share, either in domestic or civil government, should *know the nature of man*, and how he is to be trained and governed.

I apprehend, therefore, that, if ever civil government shall be brought to perfection, it must be the principal care of the State *to make good citizens by proper education*, and proper instruction and discipline.

The most useful part of Medicine, is that which strengthens the constitution and *prevents* diseases by good regimen; the rest is somewhat like propping a ruinous fabric at great expense and little purpose. The art of government is the medicine of the mind and the most useful part of it is *that which prevents crimes and bad habits*, and trains men to virtue and good habits, by proper education and discipline.

That men in general will be good or bad members of society, *according to the education and discipline by which they have been trained*, experience may convince us."

The removal of the sources of evil from the conditions of life,

physical and moral, illustrates the Providence of God, and when we shall successfully explore these sources, and understand the nature of man, we will possess a basis of moral philosophy upon which a system may be built in accordance with perfect wisdom. "Know thyself" will then become the lesson of life and science, no longer confined to remedies for physical and moral disease, will anxiously investigate the causes which produce it and the sources from whence it springs.

On Mental Development.

If the causes operating in the production of every variety of mental development have been indicated, the object is accomplished. It only remains to glance at the mental agency upon and through which these causes operate.

It is not proposed to write a system of the mind. Its qualities have been sufficiently explained for the purpose in view. It is only necessary to assume, and the assumption will be recognized as true by the learned and unlearned, that the faculties or qualities of mind are INNATE—INSTINCTIVE—and spontaneously developed in some form; the FORM of development being dependent on physical, social and moral condition.

Nor is it proposed to perfect a natural system of education for a mind thus endowed by nature the culture and development of which is subject to such conditions. It will be gratifying if a conception of the true nature of the human mind is imparted and the conditions controlling its culture indicated. When we reflect that upon such culture depends the progress of the race, the advancement of social happiness and national greatness, it is surely no light consideration to explore a source of so much happiness or misery.

The PHILOSOPHY OF LIFE, it is believed, has been made to appear in its Progress, from the early combinations of matter to the creation of man; from the early development of mind to its

present condition of expansion and improvement; and, in affording the unavoidable inference of continued and perpetual progressive mental development.

“If the physical history of the globe clearly indicates progression in an advancing series of changes, the civil history of man equally proclaims the march, although often vacillating and slow, of moral and intellectual improvement. At the time of the Roman invasion, the inhabitants of Britain lived as savages, and appeared in painted skins. After the Norman conquest, one part of the nation was placed in the condition of serfs, and condemned to labor like beasts of burden, while another devoted themselves to war, they fought battles during the day, and in the night probably dreamed of bloodshed and broils. Next came the age of chivalry. These generations severally believed their own condition to be the permanent and inevitable lot of man.—Now, however, have come the present arrangements of society, in which millions of men are shut up in cotton and other manufactories for ten or twelve hours a-day; others labour under ground in mines; others plough the fields; while thousands of higher rank pass their whole lives in idleness and dissipation. The elementary principles, both of mind and body, were the same in our painted ancestors, in their chivalrous descendants, and in us, their shop-keeping, manufacturing and money-gathering children. Yet how different the external circumstances of the individuals of these several generations! If, in the savage state, the internal faculties of man were in harmony among themselves, and if his external condition was in accordance with them, he must then have enjoyed all the happiness that his nature admitted of, and must have erred when he changed; if the institutions and customs of the age of chivalry were calculated to gratify his whole nature harmoniously, he must have been unhappy as a savage, and must be miserable now;—if his present condition be the perfection of his nature, he must have been far from enjoyment, both as a savage and a feudal warrior;—and if none of these conditions have been in accordance with his constitution, he must still have his happiness to seek. Every age, accordingly, has testified that it was not in possession of contentment; and the

question presents itself if human nature has received a definite constitution, and if one arrangement of external circumstances be more suited to yield it gratification than another, what *are* that constitution and that arrangement? No one among the philosophers has succeeded in informing us.—If we in Britain have not reached the limits of attainable perfection, what are we next to attempt? Are we and our posterity to spin and weave, build ships, and speculate in commerce, as the highest occupations to which human nature can aspire, and persevere in these labours till the end of time? If not, who shall guide the helm in our future voyage on the ocean of existence? and by what chart of philosophy shall our steersman be directed? The British are here cited as a type of mankind at large; for in every age and in every clime, similar races have been run, and with similar conclusions. Only one answer can be returned to the inquiries.—*Man is evidently a progressive being*; and the Creator having designed a higher path for him than for the lower creatures, has given him intellect to discover his own nature and that of external objects, and left him, by the exercise of that intellect, to find out for himself the method of placing his faculties in harmony among themselves, and in accordance with the external world. Time and experience are necessary to accomplish these ends, and history exhibits the human race only in a state of progress towards the full development of their powers, and the attainment of rational enjoyment.”*

It has also been shown that all forms of ASSOCIATED LIFE have resulted from individual development, and, we are thus brought to that subject upon which rests the highest interests of existence. Let us enter upon it with a clear view of the premises that our conceptions may harmonize with the character of the creation. In order to do this, the following demonstrable truths must be clearly apprehended:

1st. The order of the creation, material and mental, is Progressive.

2nd. Mental Progress is dependent on the improvement of physical, social and moral condition.

* Combe's Constitution of Man.

3d.² These conditions the enlightened mind is capable, in a great degree, of appreciating and they have been, and will continue to be, greatly improved through *individual* development.

It is hardly necessary to recapitulate. Progress is stamped upon all things, and the Law may be read by all men. Physical condition may not have produced all the varieties of the human race, but its influence upon man has been certainly as great as upon the fauna and flora of the earth, while social and moral characteristics. When these conditions are favorable to mental development, the mind is brought to REFLECT upon them as the causes controlling its development and to investigate the sources of good and evil.

We are agents—and agents of advancing intelligence in the improvement of physical and social condition to which our Creator has subjected the development of mind. That these conditions have been improved through the agency of man the history of civilization attests, and as fully attests the design of the Creator to be continued improvement of these conditions.

It is indeed the highest prerogative of the human mind to ameliorate the conditions, physical and social, affecting mental development. The advancement of agriculture—the growth of commerce and progress of the arts and sciences are illustrations of the ascendancy of mind over physical condition, and the improvement of customs, manners, literature, philosophy, law and religion, affords abundant evidence of power over social and moral condition.

This ascendancy of mind is dependent for its successful development upon physical, social and moral condition *operating upon the natural impulse to higher condition* by which we are moved. Without this impulse man would struggle in vain against physical, social and moral condition; but with the natural impulse to happiness *enlightened*, defective physical, social and moral condition may be ameliorated and improved. While the inert mind of Asia and Africa is, apparently, buried forever under the weight of adverse conditions, the more fortunate races have been advancing with accelerating strides for centuries to mental ascendancy.

So that physical, social and moral condition is not only the cause of continued barbarism, but of advancing civilization.—The difference results from the difference in these conditions and the farther we advance in overcoming their evil influences the higher the human mind rises in civilization and the more fully it is made to comprehend the causes affecting its development.

When therefore, we speak of education our conception is imperfect if we do not include all the influences, good and bad, arising from these conditions.

When thus conceived we are immediately brought face to face with the causes producing all the phenomena of human action. There is no variety of mental development which we may not then trace to its origin. Whether it proceeds from favorable or defective physical condition—from social vice or virtue—from ignorance or intelligence, the cause is before us.

It has been shown that our mental power is SUBORDINATE to the progressive order of the Creation and that mental development is dependent upon the physical, social and moral conditions of life. Physical, social and moral condition, subject to the law of progress, undergo perpetual changes and are constantly varying mental development. It would seem, therefore, that mental, as vegetable or animal development, is varied only by external influences operating upon these organizations. There is however a difference. There is a constant law of our nature urging the race forward to higher condition, and it is the prerogative of the human mind to rightly conceive the design of this natural propensity and to bring it in harmony with the purpose of the Creator.

The disposition “to better our condition”—the desire for happiness—is a natural impulse to thought and action. When we reflect that this impulse is exerted subordinate to physical, social and moral condition, operating upon mental development, the mind conceives at once the impelling motive and the variety of ACCIDENTS which control it. The barbarian, with the same impulse, finds enjoyment in a life far different from his fellow-creatures of a more highly developed race. The sensualist, with

the same original impulse, brings down upon himself and feels, the pity, if not the disgust, of the mind which rates animal enjoyment at its true worth.

It is then to this natural impulse and to the conditions controlling its direction that we are to look for an explanation of the phenomena of human action. It is to these we are to look for those defects in mental development otherwise inexplicable. And, capable, as we are, of estimating inferior, and of conceiving higher development than our own, it is to these sources attention should be directed for the advancement of the race.

It is a peculiarity of the mind, that, however developed, it is capable of appreciating development higher than its own, and, perhaps, there is no power of the mind to which the race is more indebted for its progress. For, while the desire for happiness has prompted to progress, this, in its involuntary homage of the great and good has given direction to the impulse. In this peculiarity patriarchal government found its security—military conquerors their strength, and in a later age moral heroism its fame.

“A *fourth* benevolent affection is, says Dr. Reid, “esteem of the wise and the good.”

“The worst men cannot avoid feeling this in some degree.—Esteem, veneration, devotion, are different degrees of the same affection. The perfection of wisdom, power and goodness, which belongs only to the Almighty, is the object of the last.”

“It may be a doubt, whether this principle of esteem, as well as that of gratitude, ought to be ranked in the order of animal principles, or if they ought not rather to be placed in a higher order. They are certainly more allied to the rational nature than the others that have been named; nor is it evident, that there is any thing in brute animals that deserves the same name.”

“There is indeed a subordination in a herd of cattle, and in a flock of sheep, which I believe, is determined by strength and courage, as it is among savage tribes of men. I have been informed, that, in a pack of hounds, a staunch hound acquires a degree of esteem in a pack; so that when the dogs are wandering in quest of the scent, if he opens, the pack immediately closes in with him, when they would not regard the opening of a dog of no reputation. This is something like a respect to wisdom.

“ But I have placed esteem of the wise and good in the order of animal principles, not from any persuasion that it is to be found in brute animals, but because, I think, it appears in the most unimproved and in the most degenerate part of our species, even in those in whom we hardly perceive any exertion, either of reason or virtue.”

This power to appreciate higher development and higher condition should be employed in behalf of our successors—the adversities, evils, defects, arising from physical, social, or moral condition, affecting our development and apparent to us, should be, as far as possible, removed from theirs. In order to this, physical adaptations, as they have been, may be still greatly ameliorated, and social condition may be advanced as far beyond our present condition as we exceed the savage. With such intelligence, in the exercise of which the mind finds its highest happiness, the race may co-operate with the design of God and facilitate its advancement to that condition, physical, social and moral to which the mind has intuitively looked from the beginning.

But, as already seen, these physical and social defects can only be removed by advancing popular intelligence and this advancement can only spring from individual development; so that physical and social amelioration are secondary, and advancing individual development, preliminary, to all permanent improvement of the conditions of life.

We need not be blind instruments in this sublime work. It is only necessary to comprehend the DESIGN of our creation to bring gradually under human control the MEANS for its accomplishment. No system can alter the PROGRESSIVE order of the creation. We cannot graft the oak of centuries upon the stock of a year nor give to a people of one age the civilization of another—nor educate a generation free from our imperfections.—With physical condition ever varying—both in man and nature, and social condition in perpetual change—it is impossible so to educate the disposition of mind and to foresee the ACCIDENTS by

which it is to be tried as to prevent great diversity of mental development. Degrees of mental and moral development will continue and continue forever; for the mind, in its eternal progress, must look down upon natures of inferior growth. But, we may lessen the extremes of evil, where we know the cause and effect, by that anxious care and providence devolved upon us as the great duty of life, in the full discharge of which, can alone be felt, the consciousness of the highest virtue. When we think of the generations as they rise and disappear; of the transmission of physical, social and moral evil; of the original and supreme law of progress slowly advancing the race in mental development; of the intelligence and power bequeathed to us by the PAST over the causes affecting the mental development of the FUTURE—we begin to realize our great mission—intelligent voluntary agency, in accordance with the DESIGN of the Creator, in the DEVELOPMENT OF MIND.

“The simple facts, that the Creator has bestowed on man reason, capable of discovering his own nature, and its relations to external objects: that He has left him to apply it in framing suitable institutions to ensure his happiness: that, nevertheless, man has hitherto been ignorant of his nature and of its relations; and that in consequence, his modes of life, have never been adopted from enlightened views of his whole capacities and qualities, but sprung up from the *instinctive* ascendancy of one blind propensity or another,—warrant us in saying, that a new era will begin, when man shall be enabled to study his constitution and its relations with success; and that the future may exhibit him assuming his station as a rational creature, pursuing his own happiness with intelligence and design, and at length attaining to higher gratification of his whole faculties than any which he has hitherto enjoyed.”*

The highest conception, ordinarily, of education, is mental development in accordance with our opinions of the highest physical, social and moral conditions. The savage thinks a good hunter and a brave warrior, an educated man. The Asiatic is regarded as well educated when he displays the qualities of a good subject and a good Mussulman. The European when de-

* Comp's Constitution of man.

veloped in accordance with the highest prevailing forms of social and moral condition. Were it not for the fact that we are subordinate to a law of progression—that there is a constant impulse to higher condition, no matter to what perfection we may have arrived—the human mind could not have transcended the earliest stage of development; but, with this impulse, it is manifest, it will transcend the highest yet attained. Mental development is just that for which the human mind is organized, and MUST, progressively, accomplish, and the rightful appreciation of this purpose, in the creation, is the basis upon which education should rest. With the desire for happiness—for higher condition—which lies at the foundation of our nature,—a knowledge of the conditions controlling the development of mind and of the progressive design of the creation is all that is necessary to bring the mind in harmony with itself and with the order of nature.

This is undoubtedly true. The difficulty lies in our capacity to appreciate the means adapted to our highest happiness. Individuals, tribes, nations, find their own peculiar means of happiness, subject to their peculiar states of physical, social and moral condition, and we must await the changes in these conditions, under the advancing order of Providence, for higher general development. A prominent agency, in this advancing order of Providence, is the human mind. Gradually, under the influence of its native propensity—the desire for happiness—for higher condition—it is constantly employed *in advancing the conditions of life* and the design of Providence. This is the effect of the higher law—of human organization—and involuntary. Our highest efficiency, as the agents of Providence, depends upon our capacity to *rightly* conceive higher conditions, or, in other words, the means adapted to the highest happiness.

Education may thus be made an enlightened and methodical science;—its subjects, the natural instincts of the human mind, and, the causes, physical, social and moral, affecting their development. To what extent these causes are to be unfolded and

controlled by the human mind, is for the future to determine. It is a happy reflection, that, however limited human power may be over the conditions of life, these conditions are yet subordinate to a law of progressive improvement, to which even human ignorance and human depravity are rendered subjective. Though human effort, individual or collective, may be unenlightened, misdirected, and, productive of great evil, the very evil thus produced serves to enlighten and elevate the race. The wreck of human happiness, in one instance—and this is the great moral value of history—affords an effective lesson to thousands of the race.

Bear in mind the important and manifest truths, that the original and controlling motive of the human mind is *the desire for happiness*. That this desire prompts and directs the *animal* and *intellectual* instincts of the mind, and is *developed* under the influence of physical social and moral condition, and it will be at once conceived how so great diversity is produced in human character, and, how mental development may be influenced or controlled.

Unenlightened, the desire for happiness finds expression in sensual gratification, or pursuits which social life render attractive. Subsistence, pleasure, wealth, distinction, power—engross the popular mind—which, though necessary in the economy of progress,—are those “meaner things,” considered in themselves, and without regard to their purposes, unworthy of the highest capacity of the human mind. It is only when we form a just estimate of the *uses* of “low ambition,”—the improvement of the conditions of life,—that the mind reaches its highest form of development, and comprehends the great truth, that blind as it may be, the desire for happiness is made the motive power of perpetual improvement.

“In all ages, practical men have been engaged for three-fourths of their time in pursuits calculated to gratify the faculties which have reference to this world alone; but, unfortunately, the remaining fourth of their time has not been devoted to pur-

suits bearing reference to their higher faculties. Through want of intellectual education, they have been incapable of deriving pleasure from observing nature, and have not been furnished with ideas to enable them to think. *Owing* to the *barbarism* which pervaded society in general, there has been no moral atmosphere in which their superior sentiments could play. Ambition, that powerful stimulant in social life, has not been directed to moral objects, but generally the reverse. The hours, therefore, which ought to have been dedicated to the improvement of the higher portion of their faculties, were either devoted to the pursuit of gain, sensual pleasure, or ambition, or spent in mere trifling amusements and relaxation. There was no decided onward purpose of moral and intellectual advancement abroad in the secular occupations of society; and the divines who formed public opinion, so far from discovering that this disorder was not *inherent* in the constitution of nature,—and that Christianity, in teaching the doctrine of the supremacy of the moral faculties, necessarily implied the practicability of a state of society founded on that principle,—fell into the opposite error, and represented the world as deranged in all its parts, and incapable of rectification by the development of its own elements; and, *thereby*, added strength and permanence to the evils *originating* in ignorance and misguided passion.”*

In considering then, mental development, or EDUCATION, we must have regard to the SPONTANEOUS growth of the mental instincts and to the *conditions of life* which vary their development. We should take the mind, as it is by nature, *full of involuntary active power*. Desire, passion, emotion, reason, memory, reflection,—all of its manifestations must be understood as INNATE in the constitution of man—resulting from it as necessarily as flower or fruit results from vegetable organization, and that development, in some form, of these qualities, is INVOLUNTARY,—the character or form of development depending upon or controlled by the conditions of life.

An eminent writer has said, that, “Providence has so interwoven human affairs, that, when we wish to retrace the revolutions of a people, and to investigate the *causes* of their grandeur or misfortune, we are insensibly conducted, step by step, to their cradle.”

* Comb's Constitution of man.

This is equally true of the development of the individual mind, the causes operating upon such development, cluster around the cradle of infancy; but, neither in the case of the individual or the nation, do these causes wholly originate at the birth of the one or the other. The physical and mental agencies are then only brought into action, through which, the influences of the past and present produce their effects.

This is easily verified by reference to the history of any nation where you can trace present civilization to original barbarism. When this is done, and we come to the cradle of a State, we find most of the *causes* which control and characterize it, issuing from systems which had preceded it. This is discovered when we trace the principles of civilization of any of the European nations, through the history of such nations, and learn how such principles have been incorporated in their civilization from that of Rome and Greece, and these derived from the more ancient systems. The causes of civilization have been cumulative from the days of the Egyptians and modern nations are but different exponents of such accumulation, varied by their past associations and local or physical causes.

So with the individual. The causes developing mental and moral characteristics may be traced to infancy—but the most important do not originate there. They too, are the growth ages—and as ancient as the manners, customs, laws, arts, sciences, morals and religion of the social system.

It has been said that “education should begin with the study of Anatomy.” But, here is a consideration, manifestly of great importance, before that. Society, in all its combinations and forms of association, exerts unwise and vicious influences. It would seem that education should begin with the removal of these. But this appears impracticable, when we reflect, that the Society we propose to educate is composed of individuals already educated under its influences. It would hardly be considered practical to convince a people of any social organization,

moral, religious or political, of the falsity, or errors, of a system under which they have been educated and through which their minds have been moulded and their trains of thought *prescribed*. No. They will generally continue in every form of associated life, as they have ever been, engaged in the transmission of the peculiar education received by them. We can only operate to advantage, for the FUTURE. As the people constitute Society, their gradual mental and moral elevation, must, in the course of time, deprive it of its degrading influences. Education must, therefore, labor in the development of mind under this adversity; but it may be nerved with the reflection that every age, in the Providence of God, chronicles a glorious triumph.

“If there be truth in these views, they will throw some light on two important questions that have embarrassed philosophers, in regard to the progress of human improvement. The first is, Why should man have existed so long, and made so small an advance in the road to happiness? It is obvious, that the very scheme of creation which I have described, implies that man is a progressive being; and progression necessarily supposes lower and higher conditions of attainment and enjoyment. While men are ignorant, there is great individual suffering. This distresses sensitive minds, and seems inexplicable: they cannot conceive how improvement should so slowly advance. I confess myself incapable of affording any philosophical explanation why man should have been so constituted; neither can I give a reason why the whole earth was not made temperate and productive, in place of being partially covered with regions of barren sand or eternal snow. The Creator alone can explain these difficulties. When the inhabitants of Britain wore the skins of animals, and lived in huts, we may presume that, in rigorous winters, many of them suffered severe privations, and some would perish from cold. If there had been among the sufferers a gifted philosopher, who observed the talents that were inherent in the people, although then latent, and who, in consequence, foresaw the splendid palaces and warm fabrics with which their descendants would one day adorn this island, he might well have been led to deplore the slow progress of improvement, and been grieved at the prevalence of so much intermediate misery. Yet, the explanation that man is a progressive being, is all that philosophy can offer; and if this satisfy us as to the past, it must be equally satisfactory in regard to the present and the future. The dif-

ficulty is eloquently adverted to by Dr. Chalmers in his *Bridge-water Treatise*. "We might not know the reason," says he, "why, in the moral world: so many ages of darkness and depravity should have been permitted to pass by, any more than we know the reason why, in the natural world, the trees of a forest, instead of starting all at once into the full efflorescence and stateliness of their manhood, have to make their slow and laborious advancement to maturity, cradled in storms, and alternately drooping or expanding with the vicissitudes of the seasons.— But though unable to scan all the cycles either of the moral or natural economy, yet we may recognise such influences at work, as, when multiplied and developed to the uttermost, are abundantly capable of regenerating the world. One of the likeliest of these influences is the power of education, to the perfecting of which so many minds are earnestly directed at this moment, and for the general acceptance of which in society we have a guarantee in the strongest affections and fondest wishes of the fathers and mothers of families."*

Though individual development is varried and controlled by physical and social conditions, it is to the individual we must look for the means of progress. Government may extend, under ambitious impulses, the area of civilization. Religion may enlarge its conquests by the sword or by organized discipline; but, in all ages, individual development, good or bad, has given original impetus to such movements. In the progress of society the bad often gain ascendancy and transmit their example and vices to others; but, the preponderance of good prevails:

"Truth crushed to earth, will rise again;
The eternal years of God are hers;
But error wounded, writhes in pain,
And dies amid its worshippers."

BACON,—NEWTON,—WASHINGTON!—how much is society indebted to these, and to countless others, for the blessings we now enjoy!

"The good and mighty of departed ages
Are in their graves, the innocent and free,
Heroes and Poets and prevailing Sages,
Who leave the vesture of their majesty
To adorn and clothe this naked world:—and we
Are like to them;—such perish, but they leave

All hope, or love, or truth, or liberty,
Whose forms their mighty spirits could conceive,
To be a rule and law to ages that survive."

Ever and anon, the individual mind demonstrates its capacity to rise superior to the social knowledge or sentiment of the day. No one can doubt this capacity, and upon it we must rest our hope, that society may be relieved of its evils and brought wholly in harmony with the law of progress. It is not vain to believe that the Philosophy of Life may be explained, and that every principle relating to it may be embraced in a rational and harmonious system for the physical happiness and advancing mental development of man.

"Yes! crime and misery are in yonder earth,
Falsehood, mistake and lust;
But the eternal world
Contains at once the evil and the cure.
Some eminent in virtue shall start up,
Even in perversest time,
The truths of their pure lips, that never die,
Shall bind the scorpion falsehood with a wreath
Of everlasting flame,
Until the monster sting itself to death."

There is another consideration in this connection. God has not left human progress or development to the will or reason of man, any more than he has confided to such reason the continuation and increase of the species, and when we speak of "training up a child in the way it should go"—or of educating mind, we should do so with a consciousness of inadequate control of the conditions of life, and with humility. We may seek to restrain or stimulate natural instinct, passion, propensity, emotion, to their proper uses. We may impart knowledge and enlighten judgment and reason; but we must not forget that the advancing conditions of life have been operating to this end, upon man, in all ages. Progress is imperative and prevails, whether we will or no, and we have but the privilege—and a blessed privilege it is—of conceiving and co-operating with the DESIGN of God in the advancing development of mind.

The POWER to EDUCATE is the highest power of the human mind, and, as the development of the Soul is the great end of

earthly existence, it becomes the highest duty of life. A perfect system of Education should comprehend a thorough knowledge of the physical and moral nature of man, as well as the causes which influence its development. We may plant education upon the secure basis "what do I owe myself;" but, unless we understand the laws of human organism, upon the healthful development of which depends the happiness of life, we are as the blind leading the blind.

As already intimated, the education of the offspring is greatly dependent upon the education—the physical and moral condition—of the parents. They are always, whether savage or civilized—good or bad—wise or ignorant—Educated, and transmit in some form their physical or moral imperfections. If they have their desires under defective discipline; if reason has slumbered until habit has established the control of passion; if physical disease has made its impression upon them; the offspring must inherit defects which subsequent care cannot wholly remove.

"Ah! to the stranger soul, when first it peeps
 From its new tenement and looks abroad
 For happiness and sympathy, how stern
 And desolate a track is this wide world?
 * * * On its wretched frame,
 Poisoned, perchance, by the disease and woe
 Heaped on the wretched parent whence it sprung,
 By morals, law and custom, the pure winds
 Of heaven, that renovate the insect tribes,
 May breathe not. The untainting light of day
 May visit not its longings. *It is bound*
Ere it has life: yea, all the chains are forged
 Long ere its being."

The child receives by nature the physical and moral impress of the parents and its race. Hence the necessity of parental self-culture and the exercise of the highest effort of mind which contemplates the influences of the past and present upon mental development. Self-culture and the habit of reflecting upon the causes affecting the development of desire, passion, disposition, will suggest how best to guard against misdirection. If the parent is under the control of injurious habit of any kind then a

moment's thought upon its degrading consequences should arouse the exercise of our highest nature, and awaken a full conception of our obligation to ourselves, to those affected by our example and to God, whose Providence has ordered the progress of mental development. It is thus parents may acquire to a great extent intellectual ascendancy over the defective influences of their own education, and impart to their offspring the foundation of a true nature.

The ascendancy of our higher nature is the effect of higher development than now obtains among the masses of mankind.—Some have reached it, in a high degree, and enjoy and transmit its benefits; but the masses exercise no restraint upon habitual animal propensity, but such as arise from association. Fortunately for us these restraints are sufficiently numerous to secure the progress of the race, though nations, at times, perish from their inefficiency.

“An organized being is one which derives its existence from a previously existing organized being—which subsists on food, grows, attains maturity, decays, and dies. Whatever the ultimate object of the Creator, in constituting organized beings, may be, it will scarcely be denied, that part of His design is, that they should enjoy their existence here; and, if so, the object of every part of their structure ought to be found conducing to this end. To render an organized being perfect in its kind, the first law that must be observed is, that the germ from which it springs shall be complete in all its parts, and sound in its whole constitution; the second is, that the moment it is ushered into life, it shall be supplied with food, light, air, and every other aliment necessary for its support; and the third law is, that it shall duly exercise its functions. When all these laws are obeyed, the being should enjoy pleasure from its organized frame, if the Creator is benevolent; and its constitution should be so adapted to its circumstances, as to admit of obedience to them, if its Creator is wise and powerful. Is there, then, no such phenomenon on earth as a human being existing in full possession of organic vigour, from birth till advanced age, when the organized system is fairly worn out? Numberless examples of this kind have occurred, and they show to demonstration, that the corporal frame of man is so constituted as to admit the pos-

sibility of his enjoying health and vigour during the whole period of a long life."

If a healthy organization results from the physical and moral condition of the Parents, instinct, desire, propensity, passion, gradually develop under more extended influences. Continued physical health is necessary to proper development, and to preserve this, requires correct knowledge of the proper adaptations of nature in treatment and discipline. Here prevail error and evils innumerable, and here many of the causes of defective development originate.

In bestowing this care the Parents witness the awakening of desire. That for food is the first perhaps. How often is this perverted to the production of disease? In a few years the child may delight in wholesome food—or health is destroyed by its privation or by unhealthy surfeiting. Thousands of the human race thus fall victims to Parental poverty, ignorance or folly.*

The instinct of Appropriation is native with the organization of man and brute. In man, with a clear perception of right and wrong appropriation, it is the source of most excellence. It may be developed into passion and produce inordinate desire for wealth, station or power—or, controlled by higher development,

* We say then, first of all, let us secure to our little children their proper naturalness, or their just place and development under the system of natural laws to which in their physical constitution they belong. Their own mother's bosom should be the first guaranty of this natural right. We are not ambitious of playing the physiologist, and entering into the particulars of the nursery, diet, bathing, clothing, and exercise of children. It is clear that immense errors prevail in each of these respects; and the bills of mortality, that show so large a portion of our race to be cut off in infancy, prove that all the mistakes are not to be charged to the doctors, and that so costly and precious a product as human life is most lavishly and recklessly squandered. The old system of overdosing has been matched by the new system of overpetting or overstraining; and perhaps as many children have been destroyed by being daintily kept from the fresh air and free muscular activity as of old were destroyed by the laudanum bottle and its attendant abominations. We cannot rejoice too much in the comparative emancipation of the nursery from the apothecary's shop, and are quite sure that the regular medical practice is not surrendering all the honors of this emancipation to the votaries of infinitesimals, but is disposed to give even less medicine to children than anxious parents often desire.—Let this negative reform be carried out into a more positive policy, and all the blessed agencies of light, air, water, and motion, will win new honors in the field so long occupied by the drugs, and often make the grassy playground a better herbary than gardens of balm and poppies, saffron and senna and rhubarb.

it may rate wealth, station, power, at their true worth and acquire, like Newton or Washington, to instruct and benefit mankind.*

This instinct is early manifested—even by the infant “pleased with a rattle.” If you have witnessed the early manifestations of mind, you may have observed that the instinct is easily controlled in the earliest stages of development by judicious management. The distinction between right and wrong may be imparted before the words can be spoken. By proper instruction and example the distinction widens with development until the mind appreciates RIGHT as consistent with its normal condition, and, WRONG as its degradation. Instruction alone will seldom accomplish this, as example, at home and abroad, is a more powerful influence, for the reason, that the instinct of imitation is developed early and reason late. You may instruct with your highest conceptions of religious obligation and moral duty; but, if your example is defective, or the example of those with whom the offspring is brought into intimate association, the impression will mark the development.

Moods of mind are among the earliest characteristics of mental development and are among the most important agencies of human action. These are familiar to every one. They give variety to human character and are gloomy or cheerful, patient or peevish, gentle or rude, active or lethargic, and numerous others. The mood gathers consistency in the first years of infancy and exerts a controlling influence upon most of the operations of mind.

The mood is greatly dependent upon physical condition, and, under the influence of association lays the foundation of the pre-

* Napoleon, in making his own defence, recognized this standard as that by which he would ultimately be tried.

“Shall I be blamed for my ambition? This passion, I must doubtless be allowed to possess, and that in no small degree. But at the same time my ambition was of the highest and noblest kind that perhaps ever existed—that of establishing and consecrating the *empire of reason* and the full exercise and complete enjoyment of all the human faculties. And here the historian will probably feel compelled to regret, that such ambition should not have been fulfilled and gratified.”

vailing disposition of mind. Anger, and its more irrational development, revenge; cruelty, inhumanity, may all be traced back to the moods of infancy. It is there that the malevolent, as the benevolent, affections, begin their development to be nurtured by ignorance or intelligence into evil or good.

As remarked the mood is mainly dependent upon physical condition. "*Temperament* has been defined to be that peculiarity of organization, which to a great extent influences our thoughts and actions. The ancient physicians enumerated four temperaments namely, the bilious, the choleric, the phlegmatic, the sanguine, the melancholic. To these some have added the nervous, and these terms are still in use among modern writers.*"

HABIT is the effect of repetition of thought or action and may be superinduced upon the development of instinct, desire, passion, propensity, emotion or, indeed upon any of the operations of mind. The mood may become habitually gloomy or cheerful; physical desire, insatiable; passion habitually excitable, propensity mischievous, or, humane, and intellectual activity, or, indolence and vagrancy of mind, habitual.

"Like flakes of snow that fall unperceived upon the earth, these seemingly unimportant actions of life succeed each other. As the snow gathers together, so are our habits formed. No single flake, that is added to the pile, produces a sensible change; no single action creates, however it may exhibit, man's character; but as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion acting upon the elements of mischief, which pernicious habits have brought together by imperceptible accumulation, may overthrow the edifice of truth and virtue."

The great body of mankind are more concerned in the physical than mental necessities of their offspring, and the development of mind is left to the accidents of life. Frequently anger is *nurtured* instead of forbearance—cruelty instead of kindness—and when, a few years later, the instinct exhibits its irrational development, the rod, the prison, or the gibbet, is employed as the corrective. Punishment administered to the child, for the igno-

* Brande's Encyclopedia.

rance, improvidence or false education of the parent.

“The child,
Ere he can lisp his mother's sacred name,
Swells with unnatural pride of crime and lifts
His baby-sword even in a hero's mood.
This infant arm becomes the bloodiest scourge
Of devastated earth; whilst specious names,
Learnt in soft childhood's unsuspecting hour
Serve as the sophisms with which manhood dims
Bright reason's ray, and sanctifies the sword
Upraised to shed a brother's innocent blood.”

Affection, benevolent and wise, can alone govern the human mind and lead it in the way of truth and light, and, it is only necessary that parents should be enlightened upon the laws and purposes of their own nature, to secure the more perfect development of their offspring. It is deeply gratifying to all intelligent minds that there are not wanting evidences, in the gradual progress of life, of this growing enlightenment.

“Still more important” says Macaulay “is the benefit which all orders of society, and especially the lower orders, have derived from the mollifying influences of civilization on the national character. The ground-work of that character has indeed been the same through many generations, in the sense in which the ground work of the character of an individual may be said to be the same when he is a rude and thoughtless schoolboy and when he is a refined and accomplished man. It is pleasing to reflect that the public mind of England has softened while it has ripened, and that we have, in the course of ages, become, not only a wiser, but also a kinder people. There is scarcely a page of the history of lighter literature of the seventeenth century which does not contain some proof that our ancestors were less humane than their posterity. The discipline of workshops, of schools, or private families, though not more efficient than at present, was infinitely harsher. Masters, well born and bred, were in the habit of beating their servants. Pedagogues knew no way of imparting knowledge but by beating their pupils.—Husbands, of decent station, were not ashamed to beat their wives. * * * The more we study the annals of the past,

the more shall we rejoice that we live in a merciful age, in an age in which cruelty is abhorred, and in which pain, even when deserved, is inflicted reluctantly and from a sense of duty. Every class, doubtless, has gained largely by this great moral change; but the class which has gained most is the poorest, the most dependent, and the most defenseless."

Development of mind being dependent upon physical, social and moral condition, it is very evident that the power of the parent is limited by their ability to control these conditions. Indeed, our influence over mental development is limited in all respects save in the discovery of TRUTH. We cannot control mental development save in subordination to physical, social and moral condition; but we may discover the *evil* and *good*—the *false* and *true*—in these conditions, and be instrumental in their improvement. With such discovery, civilization has grown and must continue to advance.

"In maturity of sense and understanding" says Lord Kames, "benevolence appears more and more; and beautiful final causes are discovered in many of nature's productions, that formerly were thought useless, or perhaps hurtful: and the time may come—we have solid ground to hope that it *will* come—when doubts and difficulties about the government of Providence will all of them be cleared up, and every event be found conducive to the general good."

Education should be concerned, first, with the animal propensities. Here, development is often perverted for life. Those who have seen the petted, the harshly treated, or neglected child, come to maturity, may have seen in the man or woman the disposition formed in the nursery. Indeed, most of the actions of life are colored or controlled by the bias of mind received in infancy. A system for the nursery, in accordance with our physical organization, animal instincts, and the relative adaptations of nature—together with rules derived from accurate observation of proper treatment and discipline, would prove highly beneficial to mankind.*

* A careful education is a great matter; for our minds are easily formed in

The discipline of animal propensity brings insensibly into exercise the highest mental quality found in animal nature—the power of judging. Animals share it with us, and it is awakened, before the mind comes to reflect upon its action. It is controlled by *its range of subjects* and undeveloped minds necessarily decide with a *limited* knowledge of relations. The development of this power exercises a controlling influence over the emotions, which *correspond* with the grade of intelligence. Confidence, sympathy, patriotism, philanthropy, devotion—love of the beautiful, the true, the good—are modified, controlled, developed, as intelligence advances and extends or elevates its plane of thought. The grade of intelligence distinguishes alike the development of the passions, affections and devotions, of the *savage* and *cultivated* mind. The higher development of the parent must be brought to the assistance of the young mind, in the development of the judgment—in controlling and inculcating self-control of animal propensity—and in awakening conceptions of higher relations.

The natural emotions are highly conducive to this result. A lively appreciation of the BEAUTIFUL, in nature and art; of ORDER and HARMONY—may be excited at an early age. These emotions are nearly allied to moral purity, as, from that Source are the effects which produce them, and the human mind is thus brought into communion with the attributes of its Author.

Thus may be awakened and enlightened the Religious sentiment—native to the human mind—*varied only by the conditions of life*—and, essential to the highest mental development. With Nature for your theme, and Providence your guide, you have exhaustless stores, in and around you, of the beautiful—the true

our youth, but it is a harder business to cure ill habits; besides that, we are inflamed by *climate, constitution, company*, and a thousand other accidents that we are not aware of.

The choice of a good nurse, and a well-natured tutor, goes a great way; for the sweetness both of the blood and of the manners will pass into the child.—
SENECA'S MORALS.

—the good—with which to nurture into constant, active exercise, the devotional instinct of the Soul.

It is not the purpose, in speaking of mental development, to distinguish between mental and moral nature. They are one, and inseparable. Wisdom is creative, or, appreciative, of the good. Evil is destructive, both in its agency and effects, and, in human development, can only result from ignorance. Perfect intelligence and perfect moral purity are inseparable. Falling, under the conditions of this life, far short of this perfect intelligence, we bear all the moral impurities, in their degrees, incident to our condition and defective intelligence.

The right education of our children is not only the highest interest parents can have in life; for there is nothing which can supply its deficiency; but it is an interest, which if rightly considered, obliges them to feel concerned in the mental development of the children of others; simply because “evil association corrupt good habits,” and the good we hope for our children may be defeated by the perverse education of others. A parent who turns upon society a child of defective development may find his apology in unconscious agency but he has none the less inflicted an injury alike upon his offspring and upon his fellow beings. There are grave considerations in connection with this fact which should be made subjects for reflection.

During the process of early mental development the influence of external causes is ever widening. If the proper use of instinct, passion, &c., has been induced, the effect is most generally strengthened by extended social influence. If improper use has been indulged, general social influence increases the tendency—because, the doors are wide open, in Society, leading to good and evil associations. Hence, in a just system of education, the importance of establishing HABIT of thought and action before the youth is subjected to this ordeal.

The mind attains its highest happiness in USEFUL OCCUPATION.

It finds no *permanent* satisfaction in contentment or ease. How transient such states really are, becomes apparent, when we reflect that however comfortable our state may be, we are still impelled to something we conceive higher and better. You may surround youth with the affluence of luxury—but this does not satisfy the *law* of the mind; you may encompass manhood with every apparent element of contentment and the mind will still obey its law: you may give age its ease—all that the mind craves or hopes from temporal existence and it will still seek to penetrate new fields for action and enjoyment.

Mental development, then, to be happy, must conform to the paramount law of the mind—must be subordinate to its impulsive principle. This impulsive principle is the motive to higher happiness: higher happiness can only result from a right direction of the impulse, and, right direction is only found in useful occupation.

The boy of three or four years exhibits this law of the mind. He appeals to you in a thousand innocent ways for occupation and implores you to lay for him in the habit of useful employment the foundation of happiness. Wiser thou in conceit, you leave the boy to find occupation and think to provide for his happiness by exclusive attention to his physical wants or by providing a hoard to remove from him all motive to useful occupation. Stupid as you are, when he *FINDS* occupation, it may be in licentious indulgence, under your improvidence, you hardly conceive that you yourself are the immediate cause of his ruin.—Bloated with wealth—flattered by a depraved popular opinion—though families around you are constantly affording you evidences of the misery which attends the lack of useful occupation, you continue to gloat over and increase you hoard that your children may not be subjected to *useful occupation*, or that they may become the slaves of pernicious habit.

It matters not what the occupation—how high or how lowly—

so that it has for its object individual or general utility. As long as that object is before the mind the man is happy in his occupation—and where there is no such object before the mind there is no happiness.

How different is the opinion which prevails in christendom of the means of excellence and happiness. Wealth, like that of Croesus, which Solomon ~~condemned~~ contemned, and position such as Cincinnatus gladly resigned for the plough is the object of popular aspiration, and the end of individual ambition, though bitterness and disappointment await the fruition.

“Oh, could I win your ears to dare be now
Glorious, and great and calm ! that ye would cast
Into the dust those symbols of your woe,
Purple and gold and steel.”

Cultivate ambition ! as by misdirection of that impulse great evil flows to man. Love thyself *first*, but wisely, conscious of what is due thy nature, *physical* and *moral*. Thus the highest interest is wedded to the highest happiness, and ambition, which wisely serves *us* first, *must* serve our race and do the work of God. Usefulness is recognized, if not always in passing society, at least in history, as the *test of excellence*—the end of rational ambition. Let this be the aim and no frost will nip the tender leaves of hope—no high blown pride be left to the mercy of adverse fortune. The intention remains, whate’er befalls, to sustain and animate the mind with conscious virtue. But, fling away

“The Suicidal selfishness that blights
The fairest feelings of the opening heart.
Madly they frustrate still their own designs;
And where they hope that quiet to enjoy
Which virtue pictures, bitterness of soul,
Piercing regrets, and vain repentances,
Disease, disgust, lassitudes, pervade,
Their miserable lives.”

Such reflections would place education, upon its foundation, ending in mental development where all other systems of education BEGIN. That which Mr. Locke thought "a curious subject of enquiry" the ORGANIZATION of the human mind, is here suggested as the only true foundation of enlightened development. To *devise* as Mr. Locke has done, in his "Conduct of the Understanding" a system of education without regard to the INNATE qualities of the mind itself, was, simply, to effect a new ARRANGEMENT for the acquisition of knowledge without throwing additional light upon the mental nature employed in the acquisition. Instead of consuming so much labor and time upon the question whether there are or not innate IDEAS, the decision of which is no practical moment, how greatly we might have been benefited if his clear, logical mind, had been devoted to the explanation of those INNATE qualities or laws of mind—instinct, passion, propensity, emotion, memory, reason, reflection &c. There can be no question about these being *innate*. No one imagines that the mind ACQUIRES them but as the very ESSENCE of human nature. Now, RATIONAL education depends—should be founded, upon the proper and NATURAL development of these qualities.

With physical and moral health developed at HOME, parents may then discuss the value of Academic Knowledge. If learning could be stript of all its vanity of dress and the naked truths of wisdom, in all its departments, submitted to the mind there could be no question of the value of the Schools. But now, we are coming to understand that the human mind is not organized simply to master the dull routine of Academic forms. That these always enervate, burthen, its native energy, and can never be aught else than mediums through which it looks, from the knowledge of the past, upon the things around and before it. Often the medium is made to intercept or pervert the

view.* And always thus when scholastic education is taught as the END of mental effort. The result is a miserly accumulation of forms and words—blank,—dark—objectless and destructive.

Let education rest upon the native instincts of the mind. Let it commence with the education or regulation of its propensities and passions—and this will develope correct habits without impairing that ENERGY which is the fountain of all excellence.—All the instincts of the mind were given for individual or general good. They only need to be controlld aright to remove most individual and general wrong. This is the parental province. When it is well accomplished, INNATE mental impulse and external influences will lead to useful activity.

Mind has been often highly developed by the force of early formed habit in the absence of academic learning. Necessity acting upon the mind, often establishes in early life the habit of industry and frugality, and these often lead to distinguished usefulness. Poverty is often the source of genius and wealth, and affluence the mother of sloth and inaction, though not necessarily so.

It is not difficult to discover the source of all habits. The habit of the inebriate is revolting and disastrous—who is there

*The mind of man being very narrow, and so slow in making acquaintance with things, and taking in new truths, that no one man is capable in a much longer life than ours, to know all truths: it becomes our prudence, in our search after knowledge, to employ our thoughts about fundamental and material questions, carefully avoiding those that are trifling, and not suffering ourselves to be diverted from our main even purpose by those that are merely incidental. How much of many young men's time is thrown away in purely logical inquiries I need not mention. This is no better than if a man, who was to be a painter, should spend all his time in examining the threads of the several cloths he is to paint upon, and counting the hairs of each pencil he intends to use in the laying on of his colours. Nay, it is much worse than for a young painter to spend his apprenticeship in such useless niceties; for he, at the end of all his pains to no purpose finds that it is not painting, nor any help to it, and so is really to no purpose; whereas men designed for scholars have often their heads so filled and warmed with disputes on logical questions, that they take those airy useless notions for real and substantial knowledge, and think their understandings so well furnished with science, that they need not look any farther into the nature of things, or descend to the mechanical drudgery of experiment and enquiry. This is so obvious a mismanagement of the understanding, and that in the professed way to knowledge, that it could not be passed by: to which might be joined abundance of questions, and the way of handling them in the schools.—LOCKE'S ESSAY.

that cannot trace it, in every instance to its origin. Stealing is degrading and pernicious; yet its origin is found in a natural instinct of the mind, irrationally perverted. So with criminal habits in all their phases. If we do not want criminals our educational system must be perfected so as to control the formation of habit in youth. When a stone is loosened from the top of a declivity we are not surprised at its increasing momentum; nor, if education is regardless of the formation of habits—of industry or idleness—frugality or wastefulness—sobriety or drunkenness—should we be surprised at the inevitable results.

If, however, the example of society, and parents, is favourable to the formation of proper habits, it matters not so much whether you carry the youth through the routine of scholastic learning. He will make his way and if blessed with health will generally rise to usefulness. This is simple truth though utterly ignored by society and by the academy. *Society*, which controls, to a large extent, the development of mind, through *its own* education, punishes men for imbibing its elements of mischief; and Academies take the pupil after his passions have acquired consistency and his moral tendency has been fixed, to give shrewdness to the prevailing proclivity of mind. The course of instruction has little influence in correcting evil habits thus formed; but often lays the foundation of evil ones. Seldom anything is regarded beyond the recitation, as if such a burden upon the mind can satisfy its craving. The brightest intellect often masters the lesson speedily and then luxuriates in the indulgence of its prevailing propensities.

We must begin earlier. "The old systems of instruction," said Napoleon, "are worth nothing. We want Mothers." We need, in the sources of life, sound health, clear minds and pure hearts. But is not this impossible? At once, certainly; but, we know that those uniting these qualities have lived and enjoyed—

"The soul's calm sunshine and the heartfelt joy;"

We know that the number of such have greatly increased in the progress of civilization, and if, in the development of mind, the attention of parents is directed to its culture, in the years of

infancy, it is evident that future generations would more generally transmit to their offspring subdued passions and enlightened judgment, from which we derive our highest conception of human virtue and human happiness.

Academic instruction may cultivate, but, it seldom gives rise to the prevailing mental instincts, and oftener stimulates than subdues the preponderance of animal passion. This is practically so and the effect is rather to quicken prevailing instincts than to subordinate them to calm reason and the high purposes of life. As an art, academic instruction does not embrace a complete system of mental development ; but a system, by which a great mental *power*, already *characteristically* developed, is to be improved by rules or graced with ornament. And legislation, too, like our schools, takes hold of the power *after* it has received its prevailing momentum and relieves society of irregularities by *penal codes*. The education and legislation are both defective. They should co-operate in perfecting a system of NATURAL instruction in the physical, mental and moral laws of the human organization. With such a system to enlighten HOME EDUCATION, man, could soon dispense with penal laws.

“I have already observed, that before we can obey the Creator’s institutions we must know them ; that the science which teaches the physical laws is natural philosophy ; and that the organic laws belong to the department of anatomy and physiology : and I now add, that it is the business of the Political Economist to unfold the kinds of industry that are really necessary to the welfare of mankind, and the degrees of labour that will meet with a just reward. The leading objects of political economy, as a science, is to increase enjoyment, by directing the application of industry. To attain this end, however, it is obviously necessary that the nature of man, the constitution of the physical world, and the relations between these, should be known. Hitherto, the knowledge of the former of these elementary parts has been very deficient, and, in consequence, the whole superstructure has been weak and unproductive, in comparison with what it may become when founded on a more perfect basis. Political Economists have never taught that the world is arranged on the principle of the supremacy of the moral sentiments and intellect, that consequently, to render man happy, *his leading pursuits must be such as will exercise and gratify these powers*, and that

his life will necessarily be miserable, if devoted entirely to the production of wealth. They have proceeded on the notion, that the accumulation of wealth is the *summum bonum*: but all history testifies, that national happiness does not invariably increase in proportion to national riches; and until they shall perceive and teach that intelligence and morality are the foundation of all lasting prosperity, they will never interest the great body of mankind, nor give a valuable direction to their efforts.”*

Especially would such happy results flow if legislation should be directed to the removal of adverse CIRCUMSTANCES which, acting upon ignorance, lead to wrong. It should supply, as we advance in civilization, defective parental providence, or devise some system by which such improvidence may not be visited upon society in augmented evil. If the sources of evil are apparent surely the wisdom of man will devise some mode for its removal better than punishing its victims.

Why should we longer grope in the dark? Look around you at the various effects of CULTURE upon growth in the vegetable and animal kingdoms. On a barren spot see the oak dwarfed to a shrub—the rose to the mere semblance of a flower. The same tree, in a fertile plain, becomes majestic in its proportions and the rose, in the conservatory, the most beautiful and varied of flowers.

Not less striking are the effects of poverty on the animal kingdom. With insufficient nourishment animals are dwarfed—their characteristics changed, and even man, bears all the marks of plenteousness or poverty, incident to his locality, and the mind exhibits in as marked a manner the effects of such causes as the rose.

We are speaking of ORGANIZED forms—forms organized for certain results, but DEPENDENT, for their perfect development upon healthy and harmonious influences. The farmer by analysis discovers the essential properties of wheat and soil and adapts the one to the perfect growth of the other. So we must understand the nature of MAN and the elements necessary to his perfect growth. If we would grow a healthy tree or a highly developed flower, we know how this is done. With like wisdom must we proceed with man upon whose development depends the phenomena of his being. We must understand the elements and conditions of his nature, and promote its development with all the means essential to its health.

* Constitution of Man.

MORAL OBLIGATION.

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The prevailing systems of moral philosophy are in confusion and shed an uncertain light upon the duties of life. This is owing to the fact that no theory of philosophy, now prevailing, is based upon FIRST PRINCIPLES. They are all founded upon conceptions of our relations to our fellow beings and to Deity, instead of being rested upon a knowledge of OURSELVES and what we owe to our physical and mental organizations.

“A moral being,” says Vattel, “is charged with obligations to himself *only with a view to his perfection and happiness.*”—What we owe OURSELVES, therefore, embraces the whole scope of moral philosophy—every positive and relative right and duty. When education is brought to teach the true nature of man—the physical and moral laws which control his organization, he will learn that his appetites, propensities and passions, were given for beneficent purposes and that the design in his creation is only defeated when these qualities fail in the JUST accomplishment of their purpose. It is only when we fail in our obligations to the organization with which we are endowed, that we *can* fail in the discharge of our duty to ourselves, to our neighbor, or to God. “The sense of guilt,” says Dr. Reid, “makes a man *at variance with himself.* He sees that he is what he ought not to be. He has fallen *from the dignity of his nature* and has sold his real worth for a thing of no value.”

That we are constituted for happiness—that happiness is the design and aim of our material, animal and moral natures, is a truth unquestioned. In the CAUSES which impair or pervert the design we must find the explanation of all physical and moral aberration. If to live *in accordance with our nature*, be the *highest* temporal condition of virtue and happiness, then moral philosophy should be founded upon a KNOWLEDGE of that nature and of the physical, social and moral causes operating upon its development.

"The Stoics," says Dr. Reid "define VIRTUE to be a life according to nature." Some of them more accurately, a life according to the nature of man in so far as it is superior to that of brutes. The life of the brute is according to the nature of the brute; but it is neither *virtuous* nor *vicious*. The life a moral agent *cannot* be according to his nature, unless it be *virtuous*." Moral obligation is therefore fully embraced in what we owe to our own organization, and the failure to discharge any portion of the obligation is attended with unhappiness, though the causes of such failure may have been wholly beyond our control. The savage suffers all the inconveniences of his undeveloped condition though utterly ignorant of the causes of his barbarity and the vicious in civilized life suffer from the degradation of nature however that degradation is produced. Our maker has fixed the standard of virtue—in the perfect development of human nature—and all who fall below it, from whatever cause, suffer from the violence done to their nature.

The sole moral obligation resting upon the individual is to promote his happiness:—upon society, the promotion of the happiness of its people. This is the only law which a beneficent Creator has ineffaceably impressed upon the nature of man.—The only law, to the violation of which, he has annexed an un-failing penalty.

The law requires the *natural* and proper development of man's physical and moral nature. To the successful discharge of this obligation, he has annexed, as a reward, the highest happiness of which the organization is susceptible; and, to its failure, in whatever degree, *suffering*, physical and moral, as the penalty and corrective of a departure from the laws and object of human existence.

In the discharge of this obligation we exercise no independent power; but act, whether for evil or for good, wholly subordinate to the conditions of life. But it is still an *obligation due* to human organization, inasmuch as the end and design of the organization is happiness which rightful development can alone accomplish and wrong must defeat.

It has already been seen that right and wrong development result from the conditions of life. It may seem strange that where there is no moral power there should be suffering. Nor is the subject relieved when we reflect that this is a universal law of nature. Vegetable and animal life alike suffer from false development, whatever the cause, and man, both individually and socially, illustrates the prevalence of the law. We can only understand this when we conceive the *imperfect* nature and *progressive* order of the creation, and that, to advance this progress, there is a perpetual impulse in man to overcome the evils with which he is afflicted.

The past and the present are *effects* of antecedent causes.—Such too must be the fate of the *future*. But, it is here, alone, that we can exercise power approaching independence; when free from all passion—all desire, but the prevalence of the true and good, we may calmly survey the causes by which the mind of the future is to be moulded. And not only examine these causes; but it is clearly within the scope of human power to control to a great extent, subordinately to the Providence of God, the good and evil which these causes involve. Whether these causes are considered in their *physical* or *moral* adaptation to the development of the constitution of man, they will be found greatly within the compass of human power. Indeed, from the beginning, man has been blindly impelled in his conquests over these causes, and as the fruit of his progress has engrafted upon the original conditions of his life, improved language, customs and opinions; ornamental and useful arts—enlightened government, science and philosophy. Heretofore this has been blind impulsion—because the end of it all was not foreseen even by the wisest. That end is the improvement of the conditions of life as they affect the happiness of man. But the impulse need be no longer blind—no longer attest alone the *design* of a beneficent Creator. We too understand the design; we too partake of the Divine intelligence and the Divine power to remove from the conditions of life the causes of false development.

But however great such a power may be esteemed it is not an independent power, but like all other moral power, subordi-

nate to the conditions of life, and can only result from a fortunate development of mind. May Providence hasten the day when it will be the fortune of every son of man;—when the conditions of life will allot no other development; when all will fix their gaze upon the conditions of life, and art, science, religion and philosophy, will intelligently combine to remove the causes of physical and moral disease.

Moral obligation, then, is fully embraced in what we owe ourselves—our own organization. This contains all positive, all relative obligation.

Now, if we possess any quality of mind, which, in its natural and proper exercise, is productive of moral evil then the basis is defective. Upon this point Dr. Reid remarks:—“*All our natural desires and affections are good and necessary parts of our constitution; and passion, being only a certain degree of vehemence in these, its natural tendency is to good and it is by accident that it leads us wrong.*”

Passion is very properly said to be blind. It looks not beyond the present gratification. It belongs to *reason* to attend to the *accidental circumstances* which may sometimes make that gratification improper or hurtful. When there is no impropriety in it, much more when it is our duty, passion aids reason and gives additional force to its dictates.”

May we not then successfully explore and remove, through individual and social intelligence all the *accidental* influences producing misdirection? Surely we may when a general knowledge of the human organization and its design is imparted and when we learn that the accidental causes defeating the design arise from defective physical, social or moral condition. We cannot change the PROGRESSIVE order of the creation; but, we may do much, in accordance with its design, in subordinating the conditions of life to advancing mental development.

Founded upon the true nature of man—it would be easy to elaborate a philosophy in accordance with existing systems of morality. It would embrace all Christian virtues and moral duties both positive and relative. The difference is only in the basis;—but it is very important. By assuming that when man

discharges his duty, under the physical and moral laws of his organization, he accomplishes the end of his creation—happiness; and, by assuming that by proper development he will discharge his duty aright; we are at once possessed of an educational system universally applicable, and in accordance with all we know of mental science and replete with all that is valuable in moral sentiment.

The natural principles of our organization affording thus the basis of moral obligation the philosophy of life may be seen at a glance. The disposition in man to better his condition—in other words, the constant impulse in the pursuit of happiness—is the disposition through which the law of progress is made operative in our mental nature; for, though the disposition may be misdirected; and though none reach that happiness here which satisfies his nature, yet, the race, by the ever active impulse, is being constantly advanced in physical, social and moral condition.

Very different are the lessons now taught in prevailing philosophy. They do more than ignore what “we owe ourselves.”—They inculcate the opinion that our nature is naturally depraved and loves evil, while it loves virtue and every violation of its laws is a violence to our whole being. They commence the education of the young mind by awakening a conception of its utter depravity. How strange! When every law of our nature was given for good and it is only from ignorance of the design of those laws that we err. Never will the education of man lead to the happiest results until this conception is buried with the errors of the past.

When that time comes, education may commence with the study of MAN, and Moral Philosophy, be placed upon the sound and enduring basis of PHYSICAL AND MENTAL SCIENCE. “Know thyself” will then become the study of life, and that will lead us to a clear knowledge of our relations to our fellow-beings, and to an enlarged conception of the Greatness—the Power, and the Goodness of God.

